

THE STUDENT WORLD

A quarterly magazine published at 13 Rue Calvin, Geneva
by the World's Student Christian Federation

Dr. W. A. VISSER 't HOOFT *Editor*

VOLUME XXVI

First Quarter, 1933

NUMBER 1

EDITORIAL

To-Day

Do the two words in the title of this issue of *The Student World* really belong together? Does the life and work of the Federation make any difference to the actual life of humanity or is it rather one of those forces which can only justify their existence by reference to what it did once upon a time or what it will achieve sometime in the future?

The question is by no means rhetorical. We must face it for two reasons. In the first place because there have been some expressions of doubt within our own ranks as to whether we may still pretend to have a God-given mission for the present moment. In the second place because there is no surer sign of spiritual death than the refusal to let ourselves be challenged by the eternal appeal of God Himself, "this word ever sounding in our ears: Today when you hear His voice, harden not your hearts". (Hebr. 3).

The human question is easily answered. To those who wonder, whether the Federation has a sufficiently convincing *raison d'être* we can say this: "If you speak in the name of God's *to-day*, we would pause and listen. But if you speak in the name of a human yesterday or of to-morrow we have no reason to take you seriously. For our problem is not to find out how we may best imitate our predecessors or how we may anticipate the work of our successors, but rather how we may find God's Will for ourselves *to-day*".

But the divine question remains "as long as this word *today* is uttered". By it we are constantly confronted with the necessity of giving an account of our life and action to a living God, a God who wants us to do definite things at definite moments. Before Him no organisational enthusiasm, no "Federation-consciousness", no finely shaped policies can justify a lack of concrete obedience. The question which He asks us is terribly pregnant and terribly simple: Are you listening to Me and are you doing what I would have you do to-day?

*
* *

If this is the full Christian content of the word "to-day", if it throws us in the hands of the living God and cuts off all possibility of an undisturbed, quiet human development according to our clever little plans, dare we still affirm that "Federation" and "to-day" belong together?

We cannot answer that question ourselves. For in this basic realm of the Christian life, the realm of decision and of obedience in the human and historical situation where we find ourselves, it is God who decides what is success and what is failure, what is dead and antiquated and what is new and living. Praise and criticism lose their importance. We are asked to "please" God and not men. But if we obey Him, He will use our obedience to further His Kingdom.

*
* *

Every bit of our work must pass through this great test — the test of divine up-to-date-ness. Are we too presumptuous if we say that the discussions and decisions of the General Committee at Zeist have revealed an understanding of this situation? It was not a prophetic or enthusiastic meeting. But it was one which rejected the arbitrariness of idealistic constructions and which had a strong sense of the actuality of God's Will. We can see this most clearly in the plans with regard to the continuation of the message-study by the Commission on Christian Faith and Life, for they are a definite attempt to find God's answer to concrete needs of our time.

Let us look at each of them in turn. We will study together how we may come to know the Will of God, not only for ourselves as individuals but also for our common life, in movement, Church, nation, etc. This is indeed the question of questions today. As our generation turns away from all temporary answers, from all established philosophies and systems, Christian or non-Christian, everything depends on the meeting of man with the direct, personal challenge of God and on the knowledge of His Will.

We will study "Christianity and Marxism". This also is far from an arbitrary choice. It becomes gradually clear that in God's economy Marxism and in particular Communism represent for us Christians a tremendous call to repentance and change of heart and mind. But it is also clear that this call is almost nowhere being heard or, if heard, taken seriously. Bourgeois-dom seems to have taken such a terrible hold on Christendom that only the prophets, who stand above it or younger people who are not yet captured by it can escape its deadening effects on spiritual insight. What an opportunity for the Federation to translate the message which God sends us through the signs of the times, into a language which even the most bourgeois can understand!

And there is finally the study of the Christian and the Nation. There are some among us who have already acted courageously to realise their faith that in this realm God demands special sacrifices to-day. As the international situation becomes increasingly difficult, we may be sure that all of us will soon have to take far-reaching decisions in this realm.

*
* *

Not only, however, in the realm of message but in the realm of evangelisation, of oecumenical relations and of disarmament are we asked whether we are just drifting on or whether we have a definite commission of God. And in all the answer is the same. We can only convince ourselves and others that we have a God-given mission, if we act in obedience. The Federation exists as a work of God so long and in so far as it serves Him "to-day".

V. t' H.

Faith and Form

FRANCIS P. MILLER

One of the leading questions which Christians of our generation are called upon to answer is this : are the forms through which Christians express their faith the forms required by the character of that faith ?

A flesh and blood man expresses his life through countless varieties of forms which may roughly be divided into two groups. There are personal forms and there are public forms. Personal forms include all those relationships and ways of behavior which may be classified as private, such for example as the forms created by family life or by intimate friendships. Public forms include all those systems of social relationships which constitute the various elements in the structure of communal life. It is of course impossible in practice to make a completely clear-cut distinction between public and private forms, since there is nothing so private that it can escape a communal obligation and nothing so public as not to be conditioned by private life. The distinction, however, is very important if one is to understand the task of Christianity in the modern world.

Though countless men and women live lives which are relatively formless in both the personal and public spheres, every nature which is in any sense creative will strive to express itself through some kind of form. The forms which man creates are the records of his interests and desires. They constitute an organic structure of living relationships through which he expresses his hopes and achieves his purposes. These forms are the organs by means of which he makes his life articulate in the life of the world about him. The concept of an isolated individual is a pure abstraction. Any attempt to deal realistically with the problem of remaking human nature must include within the field of its theory

and practice the organic structure of living relationships which is the projection of human nature into its social environment.

If every creative nature strives to express itself through some kind of form this is supremely true of the man of faith. The creative and dynamic forms of personal and public life through which a man of faith articulates his faith constitute the final and conclusive evidence of what he believes about God. Language is not nearly so convincing, particularly in a day when mankind is being swamped by tidal waves of verbiage. These forms are in reality the only means at man's disposal for accurately translating into the life of the world of the temporal and material what he believes about the life of the world of the eternal and spiritual. Through them his faith becomes incarnate. Through them whatever word of God may have come to him clothes itself in actuality. It is consequently of enormous importance for the man of faith that the forms of personal and public life which he creates should translate his faith into clear and compelling terms.

If there is any truth in the above contention we are immediately confronted with a circumstance which is in itself sufficient to account for the full crisis of Protestant Christianity which is upon us. This circumstance is that Protestant Christianity does not stand for equal insistence upon both public forms and personal forms as essential to the expression of faith. It is futile to argue historically as to whether or not early Calvinism succeeded in maintaining this double emphasis. Even if it did in Calvin's Geneva it has long since ceased to insist. Except for rare persons here and there the greater part of the protestant world completely ignores the expression of faith through public forms and concentrates its energies exclusively upon the expression of faith through personal forms. By this concentration Protestantism has created types of individual life remarkable for their personal purity and integrity. But however fine the individual type may be the soul of man has become terribly warped as a result of the success of the Protestant movement in individualising the work of redemption. For man him-

self is organically related to the forms which he creates. Both public forms and personal forms are elements in the organic structure of his life. Public forms are as intrinsic to his existence and are as much a part of his life as private forms, and any theory of redemption which is concerned solely with personal forms is dealing with only a segment of man's soul.

Preoccupation with personal forms to the exclusion of public forms is as characteristic of social gospel Protestants as it is of fundamentalist Protestants, though the former indignantly deny this fact and imagine that through their interest in "social problems" they have ceased to be individualists. They forget that solving a social problem and creating a new social structure are not necessarily the same thing. No more perfect illustration could be found of the self-deception of many advocates of the "social gospel" at this point than the section on the Church in the recently published "Report of the Commission of Appraisal" of the American Laymen's Foreign Missions Inquiry; a report which on the practical side is admirable. The authors of the chapter on the Church are at one and the same time interpreters of the "social gospel" and exponents of the purest individualism. There is scarcely a hint that they are even aware of what public forms of life are, much less that they understand the significance of the most dynamic movements in the modern world whose appeal and challenge to youth consists primarily in their assertion that public forms of life are everything, personal forms are nothing. In making this assertion the communists are guilty of the same fatal blunder as the Protestants, but in the reverse sense. The one concentrates upon public life to the exclusion of private life, and the other concentrates upon private life to the exclusion of public life. Each speaks a half truth as if it were a whole truth, with the result that in each case the half truth is distorted into a falsehood and human society suffers the consequences of betrayal at the hands of its religious and intellectual leaders.

It is the characteristic mark of religious individualism that it considers personal forms of life the sole instruments of creative faith. Even when this type of religion is concerned

with the reconstruction of society its basis remains individualistic. And it is precisely this kind of individualism that the needs of modern society call most in question. The hunger of the on-coming generation is to reconstruct society through the instrumentality of public forms rather than through personal forms. In this the modern instinct is absolutely sound. And because it is sound any attempt to challenge the keenest minds in the universities with a program for society based on individualistic assumptions is doomed in advance to failure.

The trend of the modern world away from individualism constitutes the greatest opportunity for Christianity since the Protestant Reformation. It means that a half-Christianity can now make way for a whole Christianity, for a Catholic Christianity. It means that the time is approaching when the challenge of the Christian faith will be presented in terms which equally imply the necessity for form in public life and for form in private life, and when the old false antithesis between individual religion and social religion will be discarded for ever.

The man of flesh and blood rather than such barren abstractions as "personality" or "group" will be recognised as the agent of faith. The man of flesh and blood is one man, living one life. But the forms through which he and other men of faith express their corporate existence are as intrinsic to their faith as the forms through which they express their respective personal existences. In other words the challenge for which the world waits is the challenge of the Church Universal; not a Church Universal conceived of as a remote utopian ideal but as a potentially immediate reality for men of faith who wish to actualise its meaning in their corporate relations and to create dynamic forms through which to express its redemptive life.

The fact that modern Protestantism has utterly failed to make articulate the reality of the living Church Universal is the most sweeping judgment that can be passed upon it. The result has been that the forms of public life have been excluded from the field of faith. While the forms of individual life have been moulded to some extent by religion, the

religious have been content to allow the forms of public life to be moulded by the blind play of capitalistic forces, except in so far as these forces were restrained or refined by pious individuals. It is common practice to call a man a Christian provided he acknowledges an individualistic faith and tries to be honest, sober and fair-minded even though he is perfectly content, as Mr. Lippmann is, to trust the future of civilisation to ideals derived from the necessities of industry. This attitude is in the last analysis sheer atheism. Its inevitable consequence is precisely the kind of social disintegration through which the Western World is now going which, if unarrested, will eventually lead to the collapse of civilisation. This is the price that the world must pay for the failure of the Christian community to insist that faith is as much concerned to express itself through public forms as through personal forms, and to insist further that no single individual nor any number of single individuals collaborating together can transform (in the Christian sense) the forms of public life. At best they can only tinker unredemptively with these forms.

The only agency through which public forms can be transformed redemptively is the agency of the community of faith. The communist is right when he bases his social hope upon the party dictatorship. The Christian is right when he bases his social hope upon the Church; not the present visible Church whose external organisational form is a denial of many elements essential to the form of the Church Universal; but the Church which is becoming visible, the organic community of men of faith which is already beginning to function and is in process of assuming form in the world. That Church is the extension of the Incarnation; that Church is the instrument of God's creative and redemptive activity; that Church is the Body of Christ. Within and by means of that Church is fashioned the form through which God's Will expresses itself in communal relations and in relations between races or nations or denominations. That Church and that Church alone is the ground of the Christian social ethic. Apart from its organic life there is no Christian social ethic. There is of course a moral law; and it is perfectly possible to rationalise about the application of the moral

law, to rationalise, for example, about the application of such abstract conceptions as justice, to relations between classes or nations. But the only place where the basic ethical issues underlying these rationalisations can be met and dealt with redemptively is in a community — in a community of men of faith. Apart from a community of men of faith there is no social reconstruction ; there is only meaningless change.

The community of faith will create dynamic social forms through which to express its faith in terms of its own corporate existence. These social forms will sharply contrast at some points with the social forms which compose the structure of modern civilisation. They will consequently serve as a constant challenge to the assumptions of the prevailing world order, and will also provide a demonstration of alternatives to that world order. In the midst of a society which denies the implications of sonship it will witness to its faith in the reality of the Father and it will affirm the meaning and significance of membership in His family.

The supreme practical task of our generation is to give form to the Church Universal ; to give such specific form that there will be a growing number of Christians who are conscious of their active participation in the life of a world-wide organic community which imposes obligations and loyalties over and above every other social or political allegiance. In this task men and women of faith in every land will collaborate. By countless paths the workers will assemble and through countless means the building will go on until a new communal structure rises above the structures that have served their day.

One of the lay groups committed to this great task is the World's Student Christian Federation. Through its fellowship students of every race and country are beginning to acquire a sense of the connection between the expression of the Christian faith and the character of the form of communal life. They are beginning to realise that because of their faith in God through Jesus Christ they are part of an organic community which includes all others who share that faith. They are learning that the forms through which their fellowship and faith expresses itself not only transcend but are

in process of superseding many of the forms which define the outlines and prescribe the procedures of modern life. They are discovering that a national Church or a class Church or a race Church is a contradiction in terms, and they are determined that the forms of the Church Universal shall be the forms which ultimately condition their relations with each other rather than the barriers and frontiers which define the economic and political rivalries of this world.

Though the Body of Christ has been broken by those who call themselves Christians, many members of this World Student Christian Movement believe that it is God's will to use their generation to prepare the way for its being made whole again. They believe that through the organic community of men of faith out of every denomination and confession He will live once more and extend His Kingdom over the nations.

An International Dialogue on the Christian Message

PIERRE MAURY

This dialogue represents a discussion in an international group, such as the Federation brings together for the so-called "Message-study". Its purpose is not to assert a particular conviction nor to arrive at definite conclusions, but rather to give a concrete picture of some spiritual and intellectual tendencies which we find in the Federation today. The writer of this article has not attempted to have the discussion conform to a plan; on the contrary, he has tried to retain the element of irregularity and the constant re-discussion of points characteristic of a typical conversation of this kind. It goes without saying that the persons who participate in the discussion are not supposed to express the full content of the tendencies which

they represent and that they are not absolutely typical of a race, a nationality or a Church. The dialogue is supposed to be the first in a series of meetings on the subject of "religion and morality". Since it is a first attempt at exchange of thought among people of very different background, who hardly know each other, the discussion must remain rather general.

American : Since we have come together under the auspices of the World's Student Christian Federation we may take it for granted that there is agreement among us about the Christian character of our movement. We may have different conceptions of Christianity, but we do not doubt that Christianity is true. We ought, therefore, to give our main attention to the impact of Christianity on the world. For in the present state of things, in which Christianity or at least the Christian Churches seem to have lost their spiritual and moral prestige, our faith must show its letters of credit, it must become a true way of life for the Christians themselves and it must reveal its creative power so as to convince non-Christians of its truth. If Christianity continues to be what it is, that is an attitude which does not count among the real forces which shape the modern world, if it is no more than a religion without practical results for life, it will soon pass away, and, what is worse, it will have betrayed its own soul. Our real problem today in the face of such forces as capitalism, nationalism and communism has therefore two aspects. First of all : is the Christian faith capable of transforming and renewing the world ? And secondly : what are the elements of Christianity on which we should insist today in order to make it a recreating force ?

*Continental :** It seems to me that your way of putting the problem is not quite adequate. The basic question is not whether Christianity works or not, but rather whether it is

* There is a rumour in Federation circles that the European Continent produces a rather special type of Federation member. The author, though reluctantly, follows that tradition. He offers, however, his humble apologies to those many continental nations and confessions which may find it hard to recognise themselves in the picture which he has drawn of their common representative.

true. If I think of the present state of the world and of the many philosophies and conceptions, which are offered to modern man in order to help him to bear the strain of life in a time of material and spiritual uncertainty, I feel very strongly that we must begin with the problem of truth. People are tired of hypothetical solutions. They want reality, especially in the realm of religion. What does it mean to us that Christianity seems to work according to the standards of the world, if we cannot be sure that its affirmations correspond with reality itself? I do not believe that we can convince people with a pure pragmatism. This may work for a short time, but it is bound to lead to disappointment, for the longing for truth is deeper than any other human desire.

I do not want to advocate a sterile Christianity, but I do believe that faith is the first essential. Our outward actions, our morality are the fruits; but faith is the tree itself.

Englishman : I can accept most of what you have just said. But must we not add that we cannot conceive of our relation to God without taking in consideration our relations with our fellow-men? In his summary of the divinelow, Jesus has not for nothing put the two commandments on the same level. I am rather afraid that an exclusive insistence on faith may make us forget their equal importance. It is in our attitude to our fellow-men that we come to know God most truly. There is no Fatherhood of God without the brotherhood of men. We must, therefore, be careful not to emphasise either faith or morality at the expense of the other and we must consider them as two aspects of the same truth.

Chinese : My impression is that it is just because we have separated these two aspects of Christianity that our present crisis has become so difficult. We can see that very clearly in my part of the world, that is in the countries which do not call themselves Christian. For my fellow-countrymen the greatest obstacle to Christianity is the gulf between faith and life which they see in the life of so-called Christian nations. You know perhaps that the Great War has done more to destroy the effects of missionary work than any anti-religious

propaganda. Those to whom we would bring the Gospel ask us continuously : " But how can we believe a faith which is being practised by so few of its adherents ? " You see, we will not find any response in China unless we bring a convincing Christian witness in both individual and collective life and unless we prove that there is in Christianity a power of social renewal which can transform the whole life of our people.

Continental : I can understand your concern. In our part of the world we have been so deeply involved in a collective denial of the Christian faith that we know better than anybody the sorrow of discovering the distance between the world and God. We have perhaps too easily taken it for granted that we had at the same time to obey the laws of our country and the laws of God. We have perhaps also too easily accepted the conflict without solving it, although we feel the tension between God's will and our will all the time. But the problem looks to us much more complex than you seem to realise.

It is a good thing to demand that Christianity should work. But how can we believe that it will work if we know from experience how *weak* we are ? What we lack is power and every day we discover that only God can turn the good will of men into a truly active force.

American : That is exactly what I would like to affirm. Religion is the dynamic force behind ethics and the necessary means for the realisation of our highest ambitions. For what does Christianity do ? It puts the supreme forces of the universe at our disposal and teaches us how to collaborate with these forces. But in order that this may happen faith must cease to be an aim in itself or a sort of egoistic culture of special emotions. In America we know from experience the danger of religious individualism and pietism. We are fed-up with these Christians who are great pillars of the Church on Sunday and the most hard-boiled business-men on Monday, and we know that their scandalous compromises are largely based on a belief that the God of their personal piety will bless their business affairs and protect their speculations. We are sick of the puritan pharisaism which, without a word of protest

and often even with pious words of blessing, has allowed a social order to grow up in which man exploits his fellow-men and in which the worst denial of the principles of Christ, which is modern war, is not tolerated but often even sanctified.

Continental : I don't think that you and I see eye to eye. It is not because of its *individualism* that the pietistic attitude produces such deplorable results, for after all faith will always be a highly individual act which nobody else can accomplish for us. Faith would die out the very moment it became a matter of social conformity. The danger of pietism is not that it wants to establish a very personal relation between God and the individual but rather that it tends to minimise certain essential aspects of God's revelation, for instance that God is the God of the world which He has created, to which He has sent His son and in which He is constantly at work. The reason why I don't like pietism is that it forgets the world in order to obtain heaven and that it tends not so much to imprison ourselves in the grace of God as to imprison us in ourselves and in our own religious emotions. But that is another question. Let us rather return to the problem of human weakness, which is the root of our problem. Our whole view of Christianity depends on our conception of evil and of sin. Ethics does not really take sin seriously ; it appeals to our will as if our will were a force which is capable of arriving at its goal. It accepts the existence of evil, but it seems to conceive of it as something from which man can liberate himself by his own efforts. Ethics are always more or less optimistic.

American : I don't think that that is right. Ethics takes evil into consideration ; for how could it otherwise believe in the victory of the good ? Only it regards evil simply as a stage in the evolution of humanity and not as an inevitable aspect of human life. I believe that there is progress in the universe and that this progress tends towards an ultimate spiritual goal. In evolution and history we find an immanent force which is gradually coming to fulfilment. Our human task is to participate in this process of gradual

integration of all life. What a marvellous inspiration to know that in this way we can cooperate with the plan of God Himself, and that through us this eternal effort is accomplishing itself !

Continental : I must repeat that you are an optimist, at least in the philosophical sense of that word. First of all, I have not the slightest human proof for the existence of this evolution toward the good. At certain moments I am almost inclined to believe that the opposite is nearer the truth. I see the victory of disintegrating forces rather than the progress of the uniting and integrating ones. Moreover I know too well that these aspirations which you call divine find in myself and in the world a most definite resistance and opposition. I do not the good which I would do and I do the evil which I do not want to do.

Englishman : You speak of optimism, but are you yourself not too much of a pessimist ? What you call sin is perhaps only a weakness for which we cannot be held responsible and which may be overcome by a better knowledge of the laws of psychology. Moreover you do not take sufficiently into account the many positive forces in human life, which Christians should value highly, even as Jesus did Himself. Just think of the enthusiasm with which He accepted the moral beauty of the attitude of the officer of Capernaum and of the Syro-Phoenician woman. If we accept such a radical conception of evil as you seem to suggest, don't we risk denying that man has been created in the image of God and that he retains a likeness to Him ? And does not your attitude also amount to the denial that the Holy Spirit is constantly acting in the world and that it works even outside the immediate Christian realm ? I am afraid that your pessimism leads automatically to a passive moral attitude. If man is radically bad, the best thing for him to do is to refrain from action. Is it not precisely because of an over-emphasis on original sin that many Churches and many Christians have come to distinguish sharply between the spiritual world where man can take refuge in the worship of

God and the material world which remains eternally evil ? You have not yet given an adequate answer to that objection.

Continental : I believe that you are right in your insistence on the idea of creation, but I must say that I would not be able to understand that idea if I did not believe at the same time that this *created* world is also a *fallen* world which must be *saved*. It is through the idea of salvation that I discover the beauty and reality of creation. If it were not for the Cross of Jesus Christ which restores the original work of God, I would not dare to believe that the origin of the world is in God and that He continues His creative activity. In order to worship God and to love men, not simply with vague sympathy but with real love, I must continuously realise that the world is lost, but that it will be saved. We live permanently under the sign of the cross.

Englishman : I find it very difficult to follow you on that last point. I believe as you do in the cross and in salvation, but I wonder if you believe sufficiently in the incarnation and the resurrection. Salvation does not only include Good Friday ; it begins at Christmas and is not accomplished until Easter. Christmas and Easter should play a greater rôle in our ordinary life. I like to remember that phrase of a Church-Father, so often quoted by our Orthodox friends : " God has become man in order that men may become God ". And I have often been struck by the Orthodox emphasis on the implications of the resurrection for the whole of life and of creation. I would say that in Jesus Christ we are restored in our true nature and therefore we cannot remain radical pessimists.

Chinese : I must admit that I don't get much out of what you have just been talking about. All this seems to me very theological. Have we not wandered rather far from our starting point ? We began by saying that the real problem is to find a Christianity which will really work. To me this implies that the greatest thing in Christianity is that it stands for love between men and for the value of each human person.

No other religious genius has seen these truths and expressed them so clearly as Jesus. No one else has incarnated these convictions so completely as He. Although I admire the partial revelations of God in other religions, I conceive of Christianity as the supreme climax of the universal aspirations of mankind. But, as I have said before, all this must not remain theoretical ; it must be applied to life. Christians must do as Jesus did, namely live what they preach.

Continental : That raises a good many questions. I do not believe that Christ is simply the greatest among the religious leaders of the human race. As I see it, Christ became as one of us, but only because He willed it so. The revelation which He brings to us does not come from a human aspiration but from God Himself. But that is another question. Let us come back to the question of ethics and to the problem of power. My point is that it is not sufficient to have an ideal in order to live it and that the main difficulty is not to have an ideal but to *become* something different. Justice and love are abstract ideas. What men seek and what Christianity affirms is that there is *Someone Else*, someone whom we put before anything else in our lives and in whom we may put our faith. I say "Someone" because I do not refer to an idea or a programme; "Someone", rather than "something" because we are so lonely....

Englishman : Certainly. But what do you mean by faith in "Someone" ? It is not enough to believe that He exists, for that would be only an intellectual belief. It should rather mean to give ourselves to Him, to live with Him, to risk everything with Him. To me faith in God means faith that God expects us to act and to accomplish His will.

American : I would like to know what you mean by "God" if you speak of faith in God. Do you refer to the God of Christian doctrine and of theology ? Must we believe all these old theories of the fall, of incarnation, expiation and so forth ? To me these are rather like symbols. And it may well be that our more advanced scientific knowledge must

lead us to work out theological symbols which are better adapted to reality as we have come to know it. I believe in the unity of all truth. We must, therefore, find a synthesis between religious and scientific truth. We cannot, for instance, continue to have the same idea of sin as St. Paul, who thought in terms of the old Jewish anthropology. Psycho-analysis has taught us a good many things about sin which he did not know. These new discoveries must be related to our faith. Nor can we go on to conceive of the divinity of Jesus Christ in the same way as the theologians who worked with the Greek idea of human personality as an absolute. There again we must revise our symbols in the light of psychology. I do not want to change anything in the fundamental truth of Christian doctrine, for Jesus Christ remains as indispensable as ever. I would, however, not call Him unique or absolute in the same sense as the Christian tradition has done.

Continental : You have put your finger on the real problem. These Christian truths which you would like to adapt to modern knowledge are realities which transcend the realm of science or of philosophy. They represent concrete historical facts. If they were nothing but theory or dogma I would not have the slightest interest in them. But this is not the case. My whole life and the life of humanity depends on these truths. Christianity is not an idealism but the only realism which deserves that name. If I say that God has created the world I do not mean to offer some hypothetical explanation of the origins of the world, but I mean to say that all life depends on a personal will, that everything exists for a purpose which God has chosen and that, therefore, I must not only come to know that purpose but especially the will which is behind it. Or again if I say that the creation has fallen, I do not simply give a theoretical explanation of the visible disorder in life, but I confirm the fact that in me and around me there are at work forces of revolt and evil. If I say that Jesus Christ saves me, I do not simply repeat a doctrine which has been elaborated with the help of philosophical or theological terminology of the Jewish synagogue, of Roman law, or of Greek mystery religion, but I express the conviction that

Jesus Christ is a being, Who is actually present in my life, just as my life was present in His death and that, therefore, He is not only my example and model but a present reality to which I am bound....

These truths are, therefore, not cold statements of doctrine but rather constant appeals to decision and challenges to action. I would not mind even calling them moral truths, if morality means the language into which we *translate* what we have heard in our dialogue with God.

If you believe that this kind of faith is a school for passive living, I can only say that you are mistaken. It is a tremendous obligation to act in order to translate in your life that contact with God which is established through faith. I would only say that this contact must be established before anything else can happen.

Englishman : I agree fully with you if you mean to say that there is no real dialogue with God unless there is such a moral translation, or to put it differently, that there is no faith without works. But I have thought of two other points while you were talking. First of all, I have been wondering whether you are not very much of an individualist, although you dislike to be called so. You seem to believe that we can only talk to God by ourselves. But I would say that since God has created and saved the world and humanity, and not only individual souls, we must seek and find Him *together*. And that not only in order to worship Him but in order to obey Him in our common life. His will is concerned with the world and with humanity as collective entities. We should therefore, seek His will for the social and international order and not only try to obey Him as isolated individuals.

And secondly, I have been wondering, whether you do not forget that ethics can be and often is a way of approach to God. There are many who do the will of God without knowing Him. It is often through this obedience that their eyes are opened. There is reason to believe that God loves those more who fulfil His will than those who talk about it without doing it. Moreover, I know from experience that the only way to find out one's weakness is to try in vain how far one's

own power will go. Sin is a meaningless idea, except to those who have discovered that they are incapable of doing the good of themselves. That is why I say often to people who cannot believe in God, "Try first to obey your conscience", for I know that some day they will crave for help, that is to say they will discover the way to pray.

Chinese : You have been talking about individual and collective obedience to God. But I have a great difficulty on this point. We must not only find the power to accomplish this will of God, but we must come to know its concrete contents. We need a *programme*. Without it we shall never be able to move forward. Look at the communists. They have a programme and immediate goals which make a definite claim upon their followers. So have the nationalists. But what have we Christians to offer ? What does God demand from the world and what is the definite purpose of the struggle in which He wants to use us as His soldiers ?

American : The task of ethics is precisely, to define the concrete duties of Christians. It teaches us how to apply the principles of the Gospel to a given historical situation. We are all agreed that the highest revelation of Christ is the law of love, which includes of course the ideal of justice. Ethics must discover and advocate an economic and social system which is in accordance with that principle of love, for what is the point in making people ready to obey God if they don't know how ? It is the occupation with ethical problems which helps us to discover what sin there may be in our religious life. Only if we become sensitive to social injustice and to nationalistic idol worship, do we discover what real "conversion" means in our own time.

Continental : I agree that ethical activity is of the highest importance. But do you really believe that we can talk of applying the principles of Jesus in the same way as we talk of applying the articles of a moral code ? For me the Gospel is not a book of Christian ethics which offers us a system of general rules for conduct. I believe rather that God reveals

His will to us through the contact which He establishes with us by His Word. I mean to say that we should not read the Bible as a book on ethical behaviour, but as a message which can only be *heard* if we listen to it in an attitude of faith and prayer. Without faith ethics remains vague and without power. I would insist on the lack of power in mere ethics, just as you have insisted on the lack of power in mere belief. Nothing is more sterile than morality by itself. Has not the attempt to reduce religion to a code of ethics resulted in social hypocrisy and bourgeois pharisaism ? A plant without roots dries up. A new social order would soon become as pharisaic as the old one if it were not based on faith — that is on the vital relationship with God — which can judge it in the name of God and which will demand its constant inner renewal.

Chinese : But don't you believe in progress ? Is there no eternal progress which slowly builds up the Kingdom of God on earth ? I find a deep meaning in my life if I conceive of it as the collaboration with the great attempt of God to change the face of the world in order to bring in His reign of justice and love. Sin is nothing but the opposition to this divine development. It is true that every change of life may lead to fresh pharisaism. But the scene of human history is marvellous if we see it as a continuous triumph over evil ! Think of the abolition of slavery, the fight against capitalist exploitation and war, the struggle against racial discrimination and the constant enlargement of the human family.

Continental : No, I do not believe in progress ! All that I see makes me doubt it. The forms of evil disappear but others come to take their place. There may be no more slavery in the old sense of the term, but the economic slavery of our time is as terrible as older forms of slavery. And can we forget the last war ?....

Englishman : But in that case history has no meaning. If you are right our life has no relation to God and why then should we try to make any change in the world's life ? No, I won't accept that desperate indifference and that contempt

of humanity and of its indefatigable efforts toward the good. In spite of our failures and our constant relapses God continues His work. And He wants to use us for His plans. Even those who do not know Him or who deny Him sometimes prove His best fellow-workers. I beg you not to rob us of our world ; if you did so, we should not know what to do with your heaven.

Continental : I do not want to take the world away either from you or from God. But I cannot expect the " new world where justice will dwell " from anybody else but from God Himself. For the time being I believe in the world because God has put me there. It is the place where I must obey Him. As well as you I pray, " Thy Will be done *on earth* ". God gives us continuously definite things to do. Today we are certainly called by Him to fight war and social injustice. It would amount to escaping from God if one wanted to escape from the world even if it were in the name of the most fervent piety. But what I want to underline is that the only motive for all our work and action must remain God Himself, and no human force of morality or sociology.

Englishman : The discussion has carried us far away from our starting point. I think of all the things we have said to each other in these last hours. We have raised many problems : What is faith ? Must we believe in " someone " or in " something " ? Is it more important to have faith or to live it ? We have wondered how we can avoid falling into gloomy pessimism and passivity, and how we can avoid on the other hand a sterile belief in Utopia. We have asked what God wants from us and how we can find it out, and we have discussed who Jesus Christ is : the perfect type of man, the supreme moral example, or rather the Saviour. And we have discussed the meaning of history and of human effort.

It seems to me that we ought to continue taking up each of these problems in relation to concrete moral questions, (for instance the question of sexual morality, of nationalism and of social ethics), and I hope that in that way we shall better understand what it means to *be a Christian*, for after all that is what all of us want to discover.

The Oecumenical Task of the Federation

Suzanne DE DIETRICH and H.-L. HENRIOD

There are certain moments in the history of our Federation which have a symbolic value. Such were the Oecumenic Retreat and the General Committee this summer.

The General Committee symbolised the present condition of the Federation, which is indeed oecumenic, when one considers the races and nationalities represented; oecumenic also in its desire to include in its thinking every field of human life — political, social and cultural; oecumenic finally in its longing for Christian unity, although in this realm, more than in any other, it is difficult to bring reality in line with the ideal. The fact is, that all the voting delegates on the General Committee this year belonged to some branch of Protestantism (excepting a few members of the Anglican Church). The Orthodox delegates were present as guests — valued guests, who have been for years so much part of our group that the question of their right to vote seems a purely formal matter. The fact that they are non-voting members means, however, that leading responsibilities are not yet fully shared. All our fine oecumenic “ resolutions ” are continually being brought up against this hard, naked fact.

The Oecumenic Retreat seemed like a harbinger of future events; there was no publicity or noise attached to it; it was perhaps one of those acts of faith whose significance and range remain hidden from men, but over which the angels rejoice.

What was it really? A simple, private meeting in a country-house. The spires of two churches, the Catholic and the Protestant, rise on two hills. In the middle, in the old, low-roofed house in the valley, the Orthodox Mass is celebrated every morning, and so is the Anglican Communion. An attic serves as High Chamber, and there a few

men and women of different races, languages and confessions kneel together in adoration each morning and evening. An artificial unity ? Confusion of thought ? Not in the least. We were still painfully conscious of the age-long separation of our Churches. We may even say, that this fact was never felt more deeply or more poignantly. None of us will forget the words of one Catholic friend, bearing a witness so burning and so full of love and faith to the plenitude of truth and joy which he found in the Roman Church, that one could not feel offended at his calling members of other faiths " poor ", although he paid a magnificent tribute to their personal faith.

Everyone held to his position respectfully but firmly : the witnesses were all the more moving because they tried to give the full contents of faith of the speakers ; our communion was nourished by this passion for truth and by our faith in Christ — incarnate and conquering — Who alone is able to restore to His members the unity which they have lost. Hours of reality which (in spite of the suffering entailed) brought a vision of the glorious day when God will be all in all.

Is that a small achievement ? Some may think so. When an Indian friend wanted to wipe out ten centuries of schism in a moment, we understood his impatience. Faced by a world in chaos, torn by so many conflicting forces the divisions of Christendom are proving an increasing obstacle to faith ; not only for the unbelieving masses in East and West ; but also for those younger generations of Christians who pay more attention to the *living reality* of faith than to doctrinal disputes. The young Churches in the Far East are already taking the lead in the movement towards unity, throwing off our quarrels as a young and healthy organism throws off some foreign poison which has been subtly injected into its veins.... An Eastern national movement is already considering the practice of inter-communion as a symbol of restored unity.

The task of the Oecumenic Commission consists, therefore, in stimulating some groups, and in moderating the zeal of others. It is a pioneer task ; its retreats and conferences provide a rallying-point which is almost unique at the present

time. But it also acts as a moderating influence, in the sense that it remains sensitive to the realities of history and to the conditions which are essential for any effort towards clear-sighted and lasting unity. Out of these sincere, unveiled contacts there is growing up little by little an *oecumenic thinking* — perhaps even an “oecumenic policy ?” While it is less optimistic than in the days of its early enthusiasm, it is developing along more and more definite lines.

The unity of Christendom, broken up by the sinfulness of men, cannot be restored simply by human goodwill. The idea of *constructing* unity, as a wholly human enterprise, is doomed to failure. Christian unity is not made, *it is acknowledged* as God’s gift in Christ. It is at the same time a divine fact, which must be recognised and grasped, and a promise which remains the object of faith, prayer and expectation (it is both “actual” and “eschatological”).

The value of meetings like those of the Oecumenical Commission and conferences lies in the fact, that they open our eyes to the reality of God working in and through communities and Churches utterly different from those to which we belong ourselves ; we are thus led to perceive the richness and variety of God’s grace, the sovereign liberty of the Holy Spirit which uses ways and means different from our usual habits of thought and belief.

Let us learn to discern and reverence in another soul, another tradition, another Church, the presence of Christ, the secret operations of the Holy Spirit ; for this is the first step, without which no fruitful oecumenic work can be accomplished. The oecumenic spirit consists essentially in revering in others all that is “of God”. There are times when we see this divine action with the naked eye ; but at other moments we simply have to “believe”. It is good to remember, that a member of the Body of Christ which would be wholly cut off from the Holy Spirit could only wither and perish. In this way we shall learn to reverence the indwelling Spirit, even in the “sick members” of this Body.

It is a simple fact, that any Church which believes itself to be in possession of “*The Truth*” can only regard other

Churches as sick or mutilated members. The unflinching logic of the Roman Church carries this conviction to its extreme ; but an Orthodox or a strict Calvinist will also believe his Church to be in possession of a " totality of truth " which cannot be found anywhere else to the same degree of integrity. Oecumenic realism requires that we take this fact as a starting point — that people who really believe in the sovereign guidance of God in their Church, and in its predestined mission, cannot treat other faiths on an equal footing ; for in matters of truth there can be no easy interchange of values. It is the ecclesiastic relativism of certain forms of modern Protestantism which makes it easy for their adherents to accept oecumenism ; for the Reformers themselves this was not so. Does this mean progress or rather retrogression ? In this place it is not our intention to estimate respective positions, but to give some idea of the complexity of the problem.

All oecumenic effort leads us, sooner or later, to think out our conception of the Church and of *our own Church*. Contacts with members of other Churches have brought many members of the W.S.C.F. to a realisation of the value of their own tradition and to an enquiry into its origins. This is why, by a sort of internal logic entirely unforeseen, every time the Federation has seriously faced the oecumenic problem it has been brought up against the problem of the Church.

If there is any truth in our statement of the problem, definite tasks emerge for the years to come. Certain questions have come up again and again and need to be dealt with earnestly and thoroughly : Church questions, questions as to relations between Christians of different confessions, questions about the *Una Sancta*, certain methods have proved increasingly valuable ; we should mention here the remarkable development of Anglo-Russian meetings in England, of Franco-Russian meetings in France, and of other oecumenic contacts in Czechoslovakia, Holland, Austria and the United States ; the regular and thorough discussions of the Oecumenic Commission ; contacts which are unofficial, but all the more precious, established with some strictly

confessional groups, Protestant, Orthodox and Roman Catholic.

These experiences — some of which were of a purely experimental character — and some of which meant an uplifting onto the plane of eternal realities, in spite of the immediate contingencies and the necessary return to the realities of everyday life — encourage us to march forward.

The first thing to do is, we believe, to follow up the work done by the present annual conferences : the South-Eastern European Conference, the meetings of the Anglo-Russian Fellowship, the retreats at l'Oiseau Bleu. We should instil fresh life into them and extend their influence while at the same time preserving the freedom and spontaneity which are indispensable to them. Through these conferences, year after year, we should reach succeeding generations of members who will soon provide a new background for our movement, and some of whom will afterwards become leaders in our Churches. In these meetings we must not only consider the questions of doctrine and of worship, but also — as our Russian friends in Paris suggest — tackle the urgent problems of the hour from the oecumenic point of view : social and economic questions, and the schools of contemporary thought. And we should not forget the hours of common worship and prayer which give our meetings their unique and essential value.

And why should not these meetings, which were at first more or less improvised but afterwards more carefully prepared, spread to other countries, to Germany for instance, or even to India and the Far East, as some of our Oriental delegates at Woudschoten seemed to wish ?

The conditions in certain countries make oecumenic meetings desirable and relatively simple ; in others, however, oecumenism presents itself as a merely theoretical or distant problem. Some of our movements are entirely Protestant, because there is no real Orthodox or Roman Catholic religious community in their vicinity or in their country. Others again are in actual fact confessional, by tradition, Protestant or Orthodox, but not exclusive in principle. They do not see the use of facing the oecumenic question, or perhaps they

fear doing so. However, the question is universal, and can only be dealt with adequately by the *whole* Federation; but of course only by a judicious and careful adaptation to the needs of every member of the Federation family. We consider it therefore as highly desirable, that the question of the Church, which is important for every one of our movements, and the oecumenic question, which is vital for the Federation as such, should occupy a place in the programme of all the national movements, in study-circles and conference-programmes, and in connection with visits from specialists on these questions.

With regard to the Federation as a whole, the work in the Balkans and in South-Eastern Europe, the support of groups in Orthodox countries, the affiliation of the Russian Movement outside Russia and of other corresponding movements, are some of the tasks and privileges entrusted to it, in which it must succeed. The Balkan conferences and the traditional South-Eastern European Conferences require special attention; the presence at these conferences of delegates from other European countries is one of the best means at our disposal for consolidating and enriching Federation life.

Finally it seems to us essential, that the Oecumenic Commission should be able to continue its task and to guide Federation leaders in the realisation of the "oecumenic policy". This Commission should inspire and link up regional or national conferences on oecumenic questions. In this connection it should be noted, that the resolution on confessional groups adopted by the General Committee at Woudschoten, which was worked out by the Oecumenic Commission, marks an important step in the oecumenic policy of the Federation (see annex).

Working in close collaboration with the new "Commission on Faith and Life" this commission is called upon to give effective help to the Federation in loyally fulfilling the task which God has entrusted to it in the student world. It can also render inestimable services to the big oecumenical movements in the Church or mission field, Faith and Order, Life and Work and the International Missionary Council.

Finally, through certain contacts, established in Roman Catholic circles, it can work towards increasing understanding and mutual respect between this Church and other Churches.

The Federation is not able to work directly for the union of the Churches. It is not a miniature Stockholm or Lausanne. Its mission is characterised by the fact that it consists of young people, of students, and that therefore it is able to act as a pioneer, as an advance-guard. Its main job is to experiment and to stimulate thinking.

It can experiment by multiplying the contacts between Christians of different confessions, and it can make them realise where they agree and where they differ. It can break down prejudices and work for a mutual respect.

It can stimulate thinking on such questions as these : what is Christian unity ? Not the unity created by man but that one which is willed and given by God. How can this unity be brought about in the world today ? What is the Church ? Is it the " Body of Christ ", that is the spirit of Christ Himself, incarnate in a community through which it works and manifests itself to the world ? Or is it a human institution, looked upon as being conservative, old-fashioned and out-of-date ? These questions are particularly urgent in a world which does not know whither it is tending, and which does no longer believe in abstract theories or in purely individual solutions. Only the Word made Flesh, incarnate in the collectivity, animated by a superhuman life, can show that there is a way out of the present chaos. Only by returning to the common centre, to Him Who is our beginning and our end, to God Who brings all things to pass, can the true Christian front be re-established in face of the adverse forces arrayed against it.

STATEMENT AND RESOLUTION ON CONFESSIONAL GROUPS

" The primary aim of the Federation has always been to lead students to a personal Christian faith. At the same time it seeks to lead them to realise, that the Christian life involves sharing in the communion and fellowship of the Church. It cannot be, and it does

not want to be a substitute for the Christian Church in the life of students.

In its origin the Federation was a fellowship of those, whose personal allegiance to Jesus Christ was so strong a bond that it held together those whose attitudes to the Church differed considerably, some regarding Christian discipleship as a personal matter having little to do with Church membership, while others laid greater emphasis on the significance of Church membership. The latter element in the Federation grew in strength as the years passed, and led the whole Federation to :

- a) A growing interest in the Christian Church ;
- b) A desire to win the cooperation of members of the ancient historic Churches to its fellowship and ideals ;
- c) The adoption of its œcumenic policy.

This development found expression at the time of the Nyborg General Committee 1926 in a resolution, which emphasised the need of providing fuller opportunities in the Federation for the expression of the spiritual treasures of each confession. The Prinkipo resolution (1911), stating " that no student, to whatever branch of the Christian Church he may belong, should be excluded from full membership in any national movement within the Federation, if he is prepared to accept the basis of the Federation or whatever equivalent test is approved by the Federation ", had so far been the main guiding principle for membership policy. At Nyborg this principle was elaborated in a more positive way by admitting local confessional groups as a means to a fuller realisation of the œcumenic idea :

‘ The World’s Student Christian Federation, while fully reaffirming its interconfessional principle, and re-emphasising the need of maintaining locally interconfessional groups, should recognise the existence and approve the formation of confessional groups, and seek to enter into relationship with them, either as integral parts of a national movement, or in some looser attachment to it. In so doing, it should make it absolutely clear, both in principle and in particular cases, that its aim is to encourage œcumenism, and not to foster an exclusive confessionalism. One of the motives determining this action is the belief, that by this means the spiritual riches of a particular confession can be brought into the common life in a different way from that which is attained by individual membership only.’ (Nyborg Resolution).

Experience subsequent to the Nyborg meeting has convinced us, that we need to clarify our position on this important point. The admission of confessional groups is based on the fact, that they may give to students a deeper sense of the historic gifts of their own Church and may give them roots in a spiritual home, which is the sacramental and spiritual life of their Church. It is also because in certain cases, the work of confessional groups may be a necessary step to create a truly œcumenic spirit.

On the other hand confessional grouping may lead to exclusivism and may make it hard to give an effective testimony to those who are out of sympathy with all Churches. As to the interconfessional or non-confessional groups, which have so largely characterised our movements, they are the best means for the introduction of the outsider to the Christian life and for the creation of a sense of unity among Christians of different confessions. Their danger is, however, that they may not relate students effectively to any particular Church, and that they may lead to an attitude of indifference to the visible Churches.

* * *

We would, therefore, formulate the following principles, not as rigid rules, but as guiding thoughts for the policy of our national movements :

- I. ' We believe that the inherent character of the Federation and the fact that it is international, makes it desirable as the general practice of our movements, to encourage groups who accept students who belong to any branch of the Christian Church or to no Church, if they are prepared to accept the basis of the Federation or whatever equivalent test is approved by the Federation.
- II. We regard as consistent with Federation policy the formation of confessional groups in local centres, and even on a national scale. But we can admit such groups in the Federation only, if they are willing to enter into fellowship with other groups of an interconfessional or confessional nature, and to share effectively in the life, both of the national movement which they jointly compose, and of the Federation as a whole.' "

Texte original

Il est, dans notre Fédération Universelle, des moments qui prennent une valeur de symbole. Tels furent cet été la retraite oecuménique et le Comité Général.

Le Comité Général symbolisait l'état présent de la Fédération : vraiment oecuménique quant aux races, aux nationalités représentées, oecuménique encore dans son souci d'intégrer dans son effort de pensée tous les domaines de l'humain : le politique, le social ; oecuménique enfin dans son rêve d'intégration chrétienne ; mais en ce domaine plus qu'en tous les autres marquant un décalage entre le rêve et la réalité. — Le fait est là : tous les délégués votants du Comité Général appartenaient cette année encore à quelque branche du protestantisme (un ou deux membres de la Haute Eglise Anglicane exceptés). Les délégués orthodoxes étaient présents à titre d'invités, invités précieux, si nôtres depuis des années, que le bulletin de vote ne semble qu'une formalité extérieure ; son absence signifie cependant que les responsabilités et les charges ne sont pas encore pleinement partagées. Toutes nos belles « résolutions » oecuméniques continuent de se heurter contre cette dure et nue réalité.

La retraite oecuménique, elle, nous est apparue comme une anticipation de l'avenir ; sans publicité, ni éclat, elle fut peut-être un de ces actes de foi dont les hommes ignorent la signification et la portée, quasi l'existence, mais qui réjouissent les anges.

Que fut-elle, en effet ? Une simple réunion privée dans une maison de campagne. Deux églises, la catholique et la protestante, dressent leurs clochers sur deux collines ; au centre, dans la vieille demeure tapie dans la vallée, chaque matin, se célèbrent une messe orthodoxe, une communion anglicane ; un grenier sert de Chambre Haute ; et là quelques hommes et quelques femmes de toutes races, de toutes langues, de toutes confessions se prosternent matin et soir en un même acte d'adoration. Unité factice ? confusionnisme ? Que non point. La conscience douloureuse des séparations séculaires subsiste. Que dis-je : elle ne fut peut-être jamais plus nette, plus poignante que là. Qui de nous oubliera le langage de tel ami catholique, rendant à la plénitude de vérité, de joie, qu'il trouve dans l'Eglise Romaine, un témoignage si brûlant, si chargé d'amour et de foi, que l'on ne pourrait lui en vouloir de déclarer « pauvres » des frères séparés à la foi personnelle desquels il rendait par ailleurs un magnifique hommage.

Positions maintenues de part et d'autre avec respect et fermeté ; témoignages d'autant plus émouvants qu'ils étaient entiers et dominés par un réel souci de vérité ; communion nourrie de cette passion de vérité même, de notre foi en Christ incarné et vainqueur, qui seul peut restaurer ses membres dans l'unité perdue. Heures « vraies » qui en dépit de la souffrance qui y était contenue, préfiguraient en une anticipation de foi, le jour glorieux où Dieu sera tout en tous.

Est-ce peu que cela ? D'aucuns le trouveront. Quand tel ami venu des Indes voudrait annuler d'un trait dix siècles de schismes, nous comprenons son impatience. Devant un monde en chaos, travaillé par tant de forces contraires, les divisions de la chrétienté deviennent de plus en plus une des grandes pierres d'achoppement de la foi ; et cela non point seulement pour les masses incroyantes d'Orient et d'Occident ; mais aussi pour les jeunes générations croyantes, plus soucieuses de réalité vécue que d'assertions doctrinales. Déjà les jeunes Eglises d'Extrême Orient prennent la tête du mouvement vers l'unité, rejetant nos querelles comme un organisme jeune et sain rejette un corps étranger, un poison qu'on a subtilement injecté dans ses veines.... Déjà tel mouvement national pose dans son sein le problème de l'intercommunion, symbole d'unité restaurée.

La Commission Oecuménique apparaît ici comme l'entraîneur des uns, le modérateur des autres.

Elle accomplit une tâche de pionnier : ses retraites, ses conférences offrent un terrain de rencontre unique, nous le croyons, à cette heure. Mais elle joue aussi le rôle de « modérateur » dans le sens aigu qu'elle entend garder des réalités de l'histoire, des conditions de tout effort vers l'unité clairvoyante et durable. De ses contacts francs et nus, se dégage peu à peu une *pensée oecuménique*, oserons-nous dire une « politique oecuménique » ? — moins optimiste que ne le furent ses enthousiasmes de début, mais aux lignes de plus en plus fermes.

L'unité de la chrétienté, défaite par le péché des hommes ne peut se refaire à coup d'humaine bonne volonté. Faire l'union, faire l'unité : entreprise toute humaine, vouée à l'échec. L'unité chrétienne ne se fabrique pas, *elle se constate* ; réelle ou virtuelle, elle est essentiellement un don de Dieu. Elle est à la fois un *donné divin* qu'il s'agit de reconnaître, de saisir et une promesse, qui reste objet de foi, de prière et d'attente (élément actuel, élément eschatologique).

Le propre des rencontres spirituelles, c'est qu'elles ouvrent nos yeux à la réalité de Dieu opérant dans un autre ; et quand cet autre appartient à une autre famille religieuse, à une autre confession chrétienne, nous sommes amenés à reconnaître la richesse et la variété des grâces divines, la souveraine liberté de l'Esprit-Saint qui se sert

de voies et moyens étrangers à nos habituelles manières de penser et de croire.

Apprenons à discerner et à révéler dans une autre âme, une autre tradition, une autre Eglise, la présence du Christ, les opérations secrètes de l'Esprit-Saint, tel est le pas premier, hors duquel il n'est pas de travail oecuménique fécond. Car l'esprit oecuménique consiste proprement à révéler chez les autres tout ce qui est « de Dieu » ; cette action divine, il est des heures de grâce où nous la voyons comme à l'œil nu ; il est d'autres heures où il nous faut la « croire » simplement. Il est bon de nous souvenir qu'un membre du Corps du Christ dont l'Esprit Saint serait complètement retiré ne pourrait que se dessécher et périr ; nous apprendrons ainsi à révéler jusque dans les « membres malades » de ce Corps, ce qui subsiste de Jésus-Christ.

Il faut le dire en toute simplicité, toute Eglise qui croit posséder « La Vérité » ne peut considérer d'autres Eglises que comme membres malades ou mutilés. L'intransigeante logique de Rome marque cela à l'extrême ; mais un Orthodoxe ou un Calviniste conséquent croira lui aussi son Eglise en possession d'une « totalité de vérité » qui ne se retrouve point ailleurs avec la même intégrité. Le réalisme oecuménique exige que nous partions de ce fait que des hommes qui croient véritablement en la souveraine conduite de Dieu sur leur Eglise, en sa mission prédestinée, ne peuvent traiter d'autres croyances sur pied d'égalité ; il n'est point d'équivalence en matière de vérité. C'est le relativisme ecclésiastique du protestantisme contemporain qui lui rend l'oecuménisme facile ; il ne l'était point pour les Réformateurs ; progrès ? recul ? Nous n'entendons point ici porter des jugements de valeur, mais marquer les données du problème.

Tout effort oecuménique nous accule tôt ou tard à penser l'Eglise, à penser *notre Eglise*. Nombreux sont ceux dans la Fédération Universelle des Etudiants Chrétiens que les contacts avec des croyants d'autres Eglises ont amenés à prendre conscience de leur tradition propre, à s'interroger sur leurs propres racines. C'est pourquoi, par une sorte de logique interne qu'elle n'avait point prévue, chaque fois que la Fédération a posé avec sérieux le problème oecuménique, elle a été amenée à poser aussi le problème de l'Eglise.

Si les constatations que nous avons faites, les principes que nous avons posés sont justes, il s'en dégage pour les années qui viennent quelques tâches précises.

Ces principes se sont précisés au cours des expériences faites ces dernières années, et qui peuvent se résumer ainsi : questions de l'Eglise, des rapports entre les chrétiens de diverses confessions, de l'« Una Sancta », posées et traitées dans nos conférences nationales ou

internationales ; développement remarquable des rencontres anglo-russes en Angleterre, franco-russes en France, ailleurs encore, en Tchécoslovaquie, en Hollande, en Autriche, aux Etats-Unis, par exemple ; discussions approfondies et régulières de la Commission Oecuménique ; contacts inofficiels, mais d'autant plus précieux, établis avec tel groupement strictement confessionnel, qu'il soit protestant, orthodoxe ou catholique romain.

Ces expériences, nous pourrions dire pour certaines d'entre elles, ces tâtonnements, pour d'autres, ces visions nouvelles, ces moments où nous nous sentions sur le plan des réalités éternelles, malgré les contingences immédiates et les nécessaires retours à la réalité tangible de la vie de tous les jours, ces expériences nous incitent à marcher courageusement de l'avant.

Il s'agit tout d'abord, croyons-nous, de poursuivre l'action exercée par les conférences existantes, qui sont devenues des rencontres annuelles : conférences du Sud-Est de l'Europe, Anglo-Russian Fellowship, retraites de l'Oiseau Bleu, de les renouveler et d'en étendre l'influence tout en leur conservant ce caractère de liberté, de spontanéité qui leur est indispensable ; par elles d'atteindre, année après année, les membres de générations nouvelles qui formeront bientôt les cadres de nos mouvements, puis, quelques-uns tout au moins, les dirigeants de nos Eglises. Il importe croyons-nous d'y traiter non seulement l'aspect doctrinal ou cultuel des questions, mais comme le proposent nos amis russes de Paris, d'aborder sous l'angle oecuménique, les problèmes urgents de l'heure actuelle : la question sociale et économique, les écoles de pensée contemporaine, et cela sans entamer les heures d'adoration et d'intercession qui, pratiquées en commun, donnent à nos rencontres une valeur unique, essentielle.

Et pourquoi ces rencontres improvisées tout d'abord, puis préparées avec toujours plus de soin n'essaimeraient-elles pas dans d'autres pays, en Allemagne par exemple, ou même aux Indes et en Extrême-Orient, comme semblaient le désirer quelques-uns de nos délégués à Woudschoten, venus de ces pays.

Les conditions particulières de certains pays rendent des rencontres oecuméniques désirables et relativement faciles, dans d'autres, au contraire, la question oecuménique ne présente qu'un aspect théorique ou lointain. Certaines de nos associations sont uniquement protestantes, parce qu'il n'existe à proprement parler aucune communauté religieuse orthodoxe ou catholique romaine dans leur voisinage ou dans leur pays. D'autres sont confessionnelles de fait, par tradition, protestantes ou orthodoxes, mais jamais exclusives en principe. Elles ne voient pas l'utilité ou redoutent peut-être que la question

oecuménique leur soit imposée. Et cependant la question est universelle et ne peut qu'être embrassée par la Fédération à la fois dans sa totalité et d'autre part, dans une adaptation judicieuse et mesurée aux besoins de chacun des membres de la famille fédérative. Il est désirable croyons-nous que la question de l'Eglise, importante pour chacune de nos Associations et la question oecuménique, vitale pour la Fédération, occupent une place dans le programme de tous les mouvements nationaux, par des groupes d'études, dans le programme de leurs conférences, par la visite, là où cela est possible de spécialistes de ces questions.

Pour la Fédération comme telle, l'importance du travail dans les Balkans, en Europe orientale, l'appui nécessaire à apporter aux groupements des pays orthodoxes, l'affiliation du mouvement russe hors de Russie et de groupements correspondants, sont une des tâches et un des privilèges offerts à la Fédération, qu'il importe de mener à bonne fin. A cet égard les conférences balkaniques et la Conférence traditionnelle des pays du Sud-Est de l'Europe, réclament de la Fédération un soin tout spécial, et une participation à ces conférences de la part de délégués d'autres pays d'Europe est un des moyens les meilleurs que nous avons à notre disposition pour accroître la solidarité et l'enrichissement de la Fédération.

Enfin, il nous paraît essentiel que la Commission Oecuménique puisse poursuivre sa tâche et guider les dirigeants de la Fédération dans la réalisation de sa « politique oecuménique » qu'elle serve de lien et d'inspirateur aux conférences régionales ou nationales sur les questions oecuméniques. A ce propos, notons que la résolution sur les groupes confessionnels adoptée par le Comité Général à Woudschoten et élaborée tout d'abord par la commission oecuménique, marque un pas important de la politique oecuménique de la Fédération. Travaillant en étroite liaison avec la nouvelle commission « Faith and Life » cette commission est appelée à aider efficacement la Fédération à poursuivre fidèlement la tâche que Dieu lui a dévolue dans le monde des étudiants ; elle peut aussi rendre des services inappréciables aux grands mouvements oecuméniques des Eglises et des Missions, Faith and Order, Life and Work et le Conseil International des Missions. Elle peut enfin par certains contacts établis dans les milieux catholiques romains, travailler à plus de compréhension et de respect mutuel entre les membres séparés de l'Eglise Chrétienne.

Il n'entre point dans le rôle de la F.U.A.C.E. de travailler directement à l'union des Eglises ; de devenir un Lausanne ou un Stockholm au petit pied. Sa mission est tout autre : parce que formée de jeunes,

et parce que formée d'étudiants, elle peut jouer dans sa sphère un rôle de franc-tireur, un rôle d'avant-garde. Elle peut *expérimenter* et elle peut *faire penser*.

1. Expérimenter : multiplier les contacts entre chrétiens de confessions différentes par des cercles d'études, retraites, conférences ; leur faire prendre conscience de ce qui véritablement les unit, ou les sépare ; faire tomber les préjugés, naître le respect.

2. Penser : qu'est-ce que l'unité chrétienne ? Non celle que l'homme fait, mais celle que Dieu veut, que Dieu fait ? Comment peut-elle et doit-elle se manifester dans le monde d'*aujourd'hui* ? Qu'est-ce que l'Eglise ? le « corps du Christ », c'est-à-dire l'Esprit même du Christ s'incarnant dans une collectivité qui le manifeste au monde ? ou une institution humaine déplorablement conservatrice, désuète et périmée ?

Questions singulièrement actuelles en un monde qui ne sait où il va, mais ne croit plus aux théories abstraites ni aux solutions purement individuelles ; seul, croyons-nous, le Verbe fait Chair et fait Chair dans une collectivité qu'anime sa vie surnaturelle peut révéler au monde moderne qu'il est une issue à son chaos. Seul un retour au centre commun, à Celui qui est notre commencement et notre fin, au Dieu qui opère tout en tous, peut rétablir en face des forces adverses le véritable front chrétien.

The Task of the Federation in the East

AUGUSTINE RALLA RAM

As one looks back to the memorable days spent at Zeist, at the time of the meeting of the General Committee of the Federation, one cannot help feeling that in many respects it was a creative and epoch-making conference. The fellowship which prevailed among the delegates from the very beginning, the prominent representation of the younger generation, and the earnestness with which the task of the Federation was faced gave the whole movement a fresh impetus at a difficult time of its history.

The Eastern Delegation, representing China, Japan, Australia, New Zealand and India, was, comparatively speaking, small, but it was given a most generous treatment by the Occidentals. Not only has our contribution in finances been small, but in many other respects we have been contented with a very mediocre kind of existence in the Federation family. Probably the chief reason has been that we have needed all these past years to concentrate on our own national work in the matter of extension and consolidation. We cannot complain that in any sense we have been neglected. In recent times two conferences of the General Committee of the Federation have taken place in China and India. Extensive travels have been undertaken by the Federation leaders, such as the visits of Dr. John R. Mott, M. H. L. Henriod, Dr. S. K. Datta, Mr. T. Z. Koo and Mr. Francis P. Miller. At the last meeting of the Federation, in spite of the small number of Oriental delegates, fully five places were given on the Executive Committee to Oriental representatives and two of the three Vice-chairmen were elected from the Orient (if we take Australia as a part of the Orient).

Alongside of these generous acts on the part of the Occidentals, the conference as a whole made a momentous decision in calling a Federation Conference to meet next September in Java to explore all possibilities of strengthening the work of the Federation in the East. The immediate need for it arose out of the invitation extended by friends in the Dutch East Indies (a horrid name !) to inaugurate a new movement in their midst and at the same time hold a meeting of the Executive Committee and assemble together representatives from the Pacific Basin area as well as from India, Burma and Ceylon. It will be obvious to all that during these days of craze for conferences a conference for its own sake is a sheer waste of time and energy. The only good it does is to a few 'jumbos' who are given a spin round the world, which is not a very satisfactory motive. Unless we are to treat the conference at Java as a "spring-board" for vital enterprises and results, it will not be worth while. We shall all, therefore, engage ourselves in weaving practi-

cable dreams around the proposed conference and translate them into workable plans at the time of the conference and then with persistent enthusiasm and with sleeves rolled up work in all loyalty to the causes that we hold up before ourselves at the conference.

Still another consideration must weigh with us. Granting that the Orient has needed the passage of recent years for extension and consolidation of its own several movements, at least now we have reached an hour which calls for a vital relationship between the Orient and the Occident. Unto that end the Orient will fail to make its distinctive contribution to the realisation of the aims and ideals of the movement as a whole, if it does not take steps to draw into a most close and vital fellowship the various movements which function in its own sphere. Every conceivable avenue should be explored to bring the several movements in the Orient together so that they may make their distinctive impact on the life of the Federation as a whole. Surely such a fellowship will help the whole family together in dreaming far greater dreams in the interests of the Kingdom which is so much upon our hearts. A conviction such as this calls for a conference such as the one proposed, at which effective ways and means should be adopted to bring about a close and vital relation between movements in the East. When we remind ourselves that a country such as India alone has within its borders the presence of world cultures existing side by side, such as Asian, Semitic, Mongolian and Dravidian, which if unified and related to similar cultures all over the world can usher us into a larger work, the winsomeness of the proposed task dawns before our minds more clearly. At the same time we should remind ourselves that — while Europe is a compact group of nations in close proximity of one another — distances in the Orient are immense and consequently our task is not only different in many respects, but is gigantic indeed. Our plans will have to be thought out in terms of the Orient as such and not necessarily in terms of those plans which have been found workable in Europe.

But having indicated these vital considerations it must be clearly said that even the Orient as such should lead us to

no exclusive policy-making. We should think of it in relation to the picture as a whole. In this fast shrinking world, none of us can ever live to himself. The Orient and its needs should be concentrated upon not with a view to encourage it to a subtle separatism, but to draw out its own distinctive contribution in service of the world-wide family. Surely with Europe and America as the chief parts of the Federation and with Oriental countries as appendicies in their own unconnected places we can never possibly hope to cultivate its potent gifts and influences in the interests of the world-wide student family. It is with these convictions that the writer sees in the Java conference great possibilities for good. Instead of spinning theories in the air, let us concentrate on the proposed conference in Java and weave around it really workable dreams and then, when the conference assembles, let us take all steps possible to realise in actual operation the objectives which will have been placed before the Federation as a whole.

In the light of what has been said above, the conference in Java should spend some time in surveying the work of the Federation in the Orient and plans for further extension should be carefully considered. While the occasion will witness the ushering in of another national movement in the East Indies, Siam the next-door neighbour should receive constructive suggestions with a view to its inclusion in the Federation family. With this in view representatives from the colleges in Bangkok should be invited. As one surveys the work of the movement in the East, five spheres suggest themselves: one in the near East, the second in the middle East, the third consisting of Burma, Ceylon, Siam, East Indies and the Philippines, the fourth including China, Japan and Korea, and the fifth Australasia. All these five together form the Oriental section of the world movement. Each section by itself and in relation to the Orient as a whole should be considered and then in relation to the Occident as represented by Europe, and North and South America. A careful survey of the work of the movement in the Orient will be immensely worth while. Such a survey may open our eyes to developments in the location of the staff. While

the Near East may be linked up with Europe, India in its relation to Burma, Ceylon, East Indies and Siam calls for another kind of relationship. And Australasia and the Far East are again worlds in themselves. Persia should be considered carefully and Egypt and Syria cannot be ignored. Fraternal delegates from these countries may be invited and through their help steps be taken to draw their respective fields into the Federation.

In the second place, keeping in mind the fact that the Federation has addressed itself to study the Christian Message in relation to modern problems, such as responsibility to the State and Communism, it is necessary that the Oriental movements should be charged with a serious responsibility in this matter. Is there no distinctive contribution that the Eastern movements are to make to the understanding of these vital subjects? How are we to draw out this contribution from students and leaders in their respective movements in the East? One has to read recent works, such as the one on *The Buddha and the Christ* from the able pen of Canon Streeter to see what possibilities lie in this direction. Of course, spiritual contributions are not manufactured to order, but it is obligatory on us to realise that the contribution is there and study and prayer can make it available for others who are all the time looking for fresh light. If it is true that a phenomenon such as Russian communism can only be dealt with by *more* communism, in the same way the Message of Hinduism and Buddhism can be rightly judged by *more* Hinduism and Buddhism. Between Hinduism and Buddhism we can think of a very large part of the East. Furthermore it should not be forgotten that poverty of a most appalling kind exists in China, India and elsewhere in the Orient, and in its desparate clutching for straws it is bound to give a listening ear to Russia's call. It is in danger of declaring that man can live by economics alone, especially now when among the intelligentsia old foundations of religious beliefs are tottering. Has not the Federation a distinct responsibility in this direction? Can it be possibly neglected at Java? Java alone will not work wonders, but it can suggest *directions* of service, which should be, after all, its greatest achievement.

Be it noted at the same time that nationalism of an acute type is raising its head in the Orient as never before. We cannot suppress it and should never attempt to do so. But its sublimation in light of the international ideals is the call of the hour. Not only that, but in challenging subtle hypocrisies of warring nations we need to learn from movements such as the one in India, which adopts non-violent means to achieve its objective. There is therefore a wealth in the Orient which we need to draw forth in our study of the Christian Message, of the problems of race and nation and of the present social order.

In the third place let us pass on to another important problem which calls for serious consideration and action. Literally thousands of students from the Orient travel to and fro between various countries in the Occident and their own every year. As we call to remembrance the names of national leaders in the various countries we find that a very large number of them at one time or another have proceeded abroad for study and travel. The Federation conference at Java should face anew and courageously the implications of this ever increasing enterprise. In close coordination with movements such as East and West-Relations and International Student Service it should take definite action by which students may receive possible benefits from their sojourn in Western lands. Without fear of contradiction it can be asserted that in a great deal of the international service rendered by agencies such as those mentioned above, the Occidental side has been lop-sidedly emphasised, while the problems connected with the Oriental side have not been sufficiently comprehended. If receiving countries are important so are the sending countries, and hence this whole problem should be carefully studied. The Oriental students themselves need to be interested during their experience in overseas countries.

There is one last consideration which the writer would like to press with the little force at his command. Grateful as one rightly feels about the progress of Christ's Kingdom in the Oriental countries, it is nevertheless true that because of the fact that Christianity is the professed religion of

Western imperialistic states and hand in glove with economic exploitation of weaker countries in the Orient, it is very much at a discount among the critical intelligentsia. "By their fruits ye shall know them" hits one in the face from all sides. Very often it seems that even the Christian preacher has to prop up his message with a great deal of apology-making. The sophisticated student in Peking and Calcutta asks, why it is that the foreign missionary enterprise is the monopoly of the Western nations? In the midst of apparent failures of organised Christianity, widespread critical sophistry and glamour of secularism it behoves us to ask ourselves if there are not some additional avenues which should be explored. It seems to the writer, at the time of writing this article when he is serving as a member of the Mission of Fellowship from the Church in India to the Christian people in Great Britain, that similar Missions of Fellowship should travel in countries like India representing say Chinese and Negro Christianity. For the last two years such Fellowships of Christian students (men and women) from Burma have been touring throughout India and their witness has been received with remarkable avidity and cordiality. The Federation should spend a good deal of time in promulgating schemes by which delegations between Far, Middle and Near East be frequently exchanged at this time when Christianity emanating from Europe is being so widely misunderstood, to bring home the truth to the Oriental countries that Christianity is no peculiar cult of Western imperial countries. Their visitation will also strengthen the hands of sacrificing missionaries who are so often misunderstood.

With some objectives such as the ones outlined above the conference in Java should come to grips with the immediate problems that confront us in the East and indicate plans and directions in the light of which abiding and productive results may be achieved.

The Federation in International Affairs

JAMES F. GREEN

It was late one sultry afternoon at Woudschoten last August when the General Committee of the Federation came wearily to an agreement regarding pronouncements in the international field. Several wordy bye-laws proposed by the rather harassed Committee on International Questions had been debated, amended, and re-amended beyond recognition, only to be rejected. There was clearly a strong difference of opinion as to how far the officers and staff might proceed in their public statements, and throughout the heated debates attempts were made to restrict or even to prohibit such action. Finally, the following resolution, proposed by Mr. Hugh Martin of Great Britain in the tradition of his race for diplomatic conciliation, was passed unanimously

“ The General Committee approves of the action taken by its officers and staff in relation to the Disarmament Conference, and is ready for similar action to be taken in this and other questions in the future, when the officers and staff are confident that they are expressing the mind of the General Committee ”.

What began as a movement to place serious restrictions upon the Geneva headquarters ended, most fortunately, in a vote of almost *carte blanche*. The rapidity with which international crises arise makes it imperative that the Federation can without delay join its voice with those of other liberal and Christian organisations. The fears of many that the officers might exceed their authority or take sides in a bilateral dispute are appeased by the concluding phrase of the resolution, in that the staff may certainly be expected to employ their best judgment in such pronouncements.

Such official proclamations are, however, among the less important of the tasks confronting the Federation in international affairs. Granting that *ex cathedra* statements issuing from 13 Rue Calvin may, if augmented by analogous papers from the numerous other peace-making groups of Geneva, carry some weight with the already over-petitioned statesmen on the Quai Wilson, nevertheless one should not confine his attention solely to this question. As the General Committee realised in accepting the report of its Committee on International Questions, the work of the Federation covers a wider range of action, lying principally within the scope of the national movements. It is with these really deep-rooted problems that the Federation must deal chiefly in giving direction to the national movements and in coordinating their accomplishments.

In regard to disarmament, for example, too much praise cannot be given the officers and staff for their brilliant work preceding and during the Disarmament Conference. Perhaps the most useful work comprised the giving of "leads" to the national movements for projects to be developed within national boundaries. In the last analysis, disarmament is a political and economic question, which must be approached by the national movements in terms of the interests and requirements of their individual countries. All national movements have a common problem in combating militarism and exaggerated nationalism and in this respect the Federation can render assistance in providing a general programme. French students, on the other hand, find themselves increasingly engaged in seeking a liquidation of the current Franco-German antagonisms, while the American Movement is more concerned with means of ending our sacred isolation.

Certain broad implications of the whole peace question should constantly stand foremost in the minds of Federation leaders. "The abolition of war" and "total disarmament", have become in many circles the slogans of the hour; like all slogans they are only partially applicable. This is not for a moment to deny the desirability or necessity of progressive disarmament through mutual agreement. In

both our philippics against war and our pleas for peace, however, we too often over-simplify the problem by mistaking the means for the ends. We think of war as the primary evil to be eradicated and peace as the heavenly city to be won. It is a mistake in diagnosis. In prescribing remedies for war, we forget that war is a symptom of disorder and not the disease itself. We forget that peace merely means that the social body is functioning in good health. Our ailments are not to be cured by the use of drugs, elixirs, and incantations. Only by careful treatment of our organic disturbances, our political wounds and economic abscesses, can we gain for our planetary patient a state of robust health.

Disarmament awaits confidence in the League of Nations as the executive department and the World Court as the judicial branch of an actual world government. The reduction of battleships awaits a reduction of tariffs. Military rivalries will decrease when economic rivalries are regulated. The World Economic Conference must succeed in order that the Disarmament Conference can succeed. Pacific settlement of disputes will automatically supplant war when the people of the world permit an interstate government to assume responsibility and power. The Federation, in other words, must divide its attention among a large number of urgent undertakings, the success of all of which is necessary for a stable society.

The value of the ordinary activities of the Federation toward promoting international understanding need hardly be rehearsed for readers of *The Student World*. The "Vau-marcus" and other conferences, visitation of Federation leaders to the national movements, intervisitation among the movements — these are yearly activities in the life of the Federation community more familiar to European members perhaps, than to the North American contingents. The possibility of international work — camps during the summer months needs consideration, especially in the United States. The opportunities for more social contacts with foreign students in the larger universities of every country should be further utilised. Finally, deep and continuous thought must be given to the eternal question of man's relation to the

state. The establishment of the Commission on Christian Faith and Life, to probe into this and other issues, may prove the most fruitful decision of the General Committee at Zeist ; the results of the deliberations of this excellent group of men will be awaited with interest in all countries.

It cannot be denied that the clash of two great religions, Christianity and Nationalism, results in what for many of us is the most perplexing of contemporary problems. Reconciliation of patriotic citizenship in one's native land and allegiance to the obligations of the newer world community confronts every thoughtful human being. The decision as to military service in time of war must be taken by the thoughtful Christian in this period of relative peace, before the outbreak of a conflict obscures the issues in the fanfare of chauvinistic trumpets. It is with these ultimate issues of ethical and philosophical import that the Federation, and the Christian Church in general, must deal. The builders of the new world must cut through the dogmas of state sovereignty and the hysteria of nationalism and the propaganda of militarism, in order to found their brotherhood of man. Communism, it need hardly be stated, has long since set its goals in this direction and envisaged the philosophy and programme for attaining them. Whether Christianity can follow suit depends to a considerable extent upon the ability of the Federation to deal courageously and effectively with the score of controversies which are at present hurling our civilisation further into anarchy.

Letter from a British Secretary

Dear Dr. 't Hooft,

A World Student Christian Movement must by its very nature be a kind of cooperative society. There is therefore no need to apologise for the incompleteness of a national point of view. But there are more personal reasons which lead me to begin with an apology and to write a letter rather than an article. At this time, all the resources of our movement are being strained by the preparations for a Quadrennial Conference, (which since it will be attended by three hundred non-British students, is a real Federation meeting). All that I have been able to do has been to talk over my own ideas with some of the senior secretaries, and to send you the very tentative and personal suggestions which follow.

For my purposes the work of the Federation can be divided most conveniently under three heads. There is first the whole range of activities described by Francis Miller as "cross-fertilisation". Next there is the attempt to discover the "Message of the Federation" as a whole to this student generation. Finally there is the question of the organisation of the Federation itself.

"Cross-fertilisation" is a phrase which is self-explanatory, but I would like to make one short comment on it. The Federation is a unity because it is a fellowship of Christians engaged on a common task. It exists because of the rich diversity of the Christian traditions from which those Christians come, and their need to share their riches. This is not a passive ideal because the Federation has been from its beginning a missionary body. It is true that the geographical division of the world into countries which send and countries which receive missions has been greatly modified by the foundation of indigenous Churches and self-supporting

student movements in the East. But the task of the Federation can only be described in terms of a "mission" to each student generation. The members of the national movements are fellow-servants of one Lord. The link that binds them is stronger than that which binds giver and taker. It is more permanent than the fact that we are all students facing together the crisis of internationalism. The analogy of "cross-fertilisation" is appropriate only because it implies a purpose beyond itself. We do not seek fellowship simply for its own sake. The idea only becomes productive when it is seen in relation to our common mission.

This sense of a common mission is greatly strengthened among the ordinary members of our movements by visitations of one movement by leaders of another. T. Z. Koo in the United States, Hanns Lilje in the Baltic states, Nicholas Zernov, late secretary of the Russian Orthodox Student Christian Movement in England, John Ramsbotham missionary secretary of the British Movement in the Balkans, have all been engaged in real missionary work. By sharing their Christian experience with the ordinary members of the movements they have visited, they have been building the unity of the Federation on the surest foundations. In England we have recently received striking evidence of the value of this kind of activity, through the visit of an Indian Mission of Fellowship. Four leading members of the Church in India (including the Vice-Chairman of the Federation, Augustine Ralla Ram) have been making a three months' tour of our great cities. The object of their visit was not to talk about Indian politics or even the Indian Church as such, but to conduct a quite straightforward mission. Their visit may indeed be compared with those of Moody, Wilder and Mott, to which the student movement in this country owes so great a debt.

This seems to me to be exactly the kind of exchange which the Federation should do its utmost to promote. What is now only occasional should become a regular custom. Such exchanges as an Indian Mission of Fellowship to the United States, a Canadian Mission to France, or a Japanese Mission to the students of this country, could be of the greatest value.

Nor need the cost be prohibitive. Generally both countries could share it. An exchange of secretaries would meet other objections. The Federation Secretariat could coordinate the experience of different countries and advise on the best procedure to be followed.

I come now to the *second main* line of Federation activity : the attempt to discover the relevance of the Christian Gospel in the world in which this student generation has to live. We cannot ignore the condition of that world. " The end of the bourgeois ", the rise of communism, the successive economic crises, nationalism, the critical condition of the peace movement centred in the League of Nations, the movements towards Christian unity, are not phenomena which as Christians or students we can regard with dispassionate detachment. There is no need to give more detailed illustrations of these facts. What is their challenge to the Federation ? It is surely to think clearly as a world-wide Christian society about them, to combine the prophetic forces from each nation to proclaim their common message to a common situation, and so to come to some general conviction about the nature of the Christian task in our generation. That is of course what the Commissions on Message and on Oecumenism are attempting to do. In this country we particularly welcome the attempt that is being made to relate the more abstract theological thinking of the Federation to the world situation with which we are confronted. Through our Study Committee and in other ways we shall give the commissions all the support that we can.

Thirdly and lastly I should like to record a few reflections on the organisation of the Federation and its work. These can best be subdivided under two heads — extension work and the constitution. As regards the former — it seems to me most important that no opportunity for pioneer work should be missed. There are many parts of the world in which the events of the past few years have created unprecedented opportunities. In particular the revolution in Spain and the developments in the universities and religious life of South America (admirably described in John Mackay's

new book *The Other Spanish Christ*), demand that we should take action. The present condition of the Federation budget may seem to make such action impossible, however desirable it may be; but I feel that if the nature of the opportunity could be more closely investigated, it would be possible to act. In the early days of the Federation many special projects were financed by generous individuals whose imagination had been fired by the vision of a particular job that had to be done. Such individuals are not easy to find at present; but I am confident that if the case could be put to them with something of the thoroughness and penetration of John R. Mott, many national movements would be willing to assume individual or joint responsibility for particular tasks. An extension of the "Mission of Fellowship" idea might accompany or prepare the way for such "adoption" schemes. But before all else it is essential that the Federation should have a regular plan of campaign.

This leads me to the question of the internal organisation of the Federation. As it is at present constituted, the General Committee is a curious mixture of conference and committee. It has had to retain the conference element because it has been in the past the only forum from which the Federation as a whole could speak, and partly because of late years its membership has included many younger secretaries like myself whose thinking about the Federation has still to mature. Have we really faced the difficulties of this arrangement? Is it possible to secure a committee which is both young and capable of carrying the full responsibility of directing the policy of the Federation? The present Committee meets once every two years, and no one, however experienced, can easily obtain an adequate grasp of the work to be done at the first meeting which he attends. This consideration leads me to suggest that we should distinguish sharply between the work of the General Committee as such and its work as a world student conference and training school. A General Committee should be a body which is able to make a thorough survey of the position of the movement throughout the world. In the light of that survey it should formulate a world policy, and more than that, it should take the ultimate

responsibility for seeing that that policy is carried through. It is not fair to leave this latter responsibility solely on the shoulders of the staff or of the Executive Committee. A General Committee which had these functions only, could be considerably reduced in size. The need for continuity and responsible judgment would be paramount. Claims to democratic representation could be more exactly met elsewhere. For instance some kind of quadrennial world convention might be instituted. Such a project does not seem to me to be practical under present circumstances; but there are other possibilities. The further development of regional councils is one of them. Certainly it would have been helpful at Vaumarcus if we had had to think more specifically about the task of the Federation, and if some of the business of European Council or of a "North Atlantic" Council could have been done there.

The other functions of our present General Committee could be carried out by other means. The existence of the excellent "new model *Student World*", the formation of regional committees, such as European Council, and the possibility of organising more regional conferences, such as Vaumarcus and Java, would make it unnecessary for the General Committee to take on these other functions. With the establishment of subsidiary councils and conferences there would be little likelihood of a shortage of projects for possible Federation activities. The question which I want to raise is, whether some such reorganisation as this would not assist assessment of the value of one project and the formulation of a clear and courageous policy which would carry conviction to the men of our generation. When such a policy has been clearly formulated, I am confident that the leadership, the steadfast service, and the funds required to carry it out, will not be lacking.

Yours sincerely

Francis HOUSE

I Write of Two Continents

MARTYN H. ESTALL

I write of two continents — Europe and North America — without caution or shame. I heed no warnings to be prudent. I ignore all counsel to be sane. I speak with the careless pride of the youthful traveller. And I sign my name. I said in my heart : the faith of my youthful country is a brave new thing. It is clean as its lakes and woodlands. It is white and shining as snow. It is close to the heart of nature. It is at grips with the facts of life. It is made strong in the rigour of winter. It joys in the promise of spring.

I went on a journey to an older land. I bowed my head in sadness at the ravages of time. For while I sensed a melancholy beauty in the effort still to keep the olden faith, it seemed as though the glory were departed, the vigour gone, the meaning all but spent. And I said, still in my heart : there is new life here but it takes new forms. It bends its energies to social ends, it strives for justice, it follows after peace. But it is not to be found in churches, it refuses the garb of religion. It draws clean breath again by mountain and stream. It is frankly and nobly and carelessly pagan. And I learned that I was pagan too, which did not cause me too great pain.

Years passed and again I took a journey. It seemed to me I still affirmed the vigour of the religion of my land. Yet not so surely. Even then were voices saying : your sentiments are pleasant but inane, your hopes too quickly buoyed ; you believe too much in science, and you have missed the corrective of pain. These were the sceptics in my own land, — the scoffers and the rebels and the rude — and I did not really believe them. But my second journey showed me in that older land that now it was the faithful whose voice was heard. The energies of those with whom

I had felt kinship had turned to lesser ends, and that because in part my lauding of their zeal had spent itself in sound. It had not striven likewise to enter into knowledge of the cost. And so I found that rigour and deep penitence and power lay with those whose day, I thought before, was done; while they had little sympathy with my too easy hopes, and bade me learn despair. "For in the multitude of dreams and many words there are also divers vanities; but fear thou God".

The Book of Ecclesiastes is not widely read in America. Yet not, I think, until we have glimpsed something of the poignancy of its melancholy, the realism of its despair, shall we be fit to understand why contemporary German Christianity is taking its counsel to heart: "God is in heaven and thou upon earth: therefore let thy words be few". It is not without significance that the dominant philosophy of our schools should be that of Instrumentalism, a doctrine which would substitute social agreement for the note of certainty, while in Germany Heidegger, treating of the average man in his world, with precisely the same regard for biological and sociological factors, yet exposes the mediocrity, the unwitting stagnation of life lived merely at that level. The one reflects a passion for democracy, the other is haunted by the tragic sense of life. Though lesser souls in either land may smugly point a moral without enduring either the fire of the one or the desolation of the other, this cultural contrast remains a reality which no careful student can ignore.

This is a curious way in which to begin a contribution to this forum. The editor bade me be realistic, and it is anything, perhaps, but that. Yet if one is really to grasp the meaning of the Federation, its genuine potentialities, then somehow, even though vaguely, one must first have despaired of it, have revolted against it, have desired the withdrawal of one's own movement. I knew a student pastor in Germany who thought the hope of Christianity in America lay with the Lutheran Church. I have known American students who have found it easier to sympathise with the pagan nationalism of India than with the Christian nationalisms of

Europe. And there are many who feel themselves closer to the godless communism of Russia than to the hierarchical tradition of her refugees. There comes a moment, if one is honest, when it seems as though to reaffirm allegiance to the Federation is to be guilty of a fatuous nominalism, to acquiesce, for the purposes of preserving an unbroken facade, in formulae which clearly are interpreted in diametrically opposing fashion. I venture to believe there is no one who has been to a Federation meeting of recent years but has felt this inner tension.

For a while one comforts oneself with the belief that each is talking completely past the other, that, to coin a paradox, if only the two lines of thought could meet they would prove to be parallel. Often this is in fact the case; and not only as between Christians. But again, the very familiarity of a common 'Christian' vocabulary may but hide meanings which stand inevitably in conflict. It is when one has pierced to the presence of these real oppositions that one stands abashed, not knowing what to do.

Two ways of meeting such an emergency have been practised. Time has been short, the pressure of good will has been generous, and all parties have turned, if not to lesser, at least to more practical tasks: the easing of physical need, joint effort on social issues, the planning of next year's programme. And since there are always tasks such as these, on the urgency of which all can agree, it seems the path of wisdom to suspend differences and cooperate.

The other way has been that of corporate worship. We have brought the broken tribute of our human minds to the common altar, have sung a hymn together, have hushed our thoughts to silence and waited on God. I offend my own, as well no doubt as others' sense of values by seeming to place worship on a level with work, and to characterise them both as substitutes for straight thinking. This would betoken an arid and proud intellectualism, which for all its discipline, is neither attractive nor adequate. And yet I confess that to me the appeal both of worship and of work may be used seductively. It is easier to take consecutively the commands to love God with heart, mind, soul, and strength than to

obey them continuously with the whole man. How difficult to stand in the mind before God. How natural to let worship begin where thought has grown tired, and to cover the barrenness of both by much serving. Our constituency may contain both mystics and technicians, but its name is student, which means we are committed as well to traffic in thought and knowledge.

There is this third way to which the Federation has also set its face. Its two Commissions on Oecumenism and on Message, have represented a serious attempt to enter more adequately into patient study of fundamental issues in faith and practice. Their significance I take to lie in their more permanent character. They recognise that the issues are not simple, that they need sweating over for a long time. And in the further immediate emphasis on the challenge of Communism and Nationalism is recognised at once the necessity and the difficulty of achieving a consistent 'Christian' attitude towards them, aye and action with or against them. These studies seem to me to be of fundamental importance for the life of the Federation, and they should be pursued alike in local communities as internationally. In their prosecution we shall learn how little the name of Christian really unites us unless it gives us courage squarely to face its discrepant denotations, and to press on to crucial examination of those discrepancies. In the process we may well look forward to blasting fond illusions and exposing poverty of thought both pompous and naive; but in the end we may uncover bases for confidence and mutual trust more steadfast than any we have yet known.

The Meaning of Federation Membership

H. CUNLIFFE-JONES

The opportunities that lie before any movement of human life are not unconditioned. They stand in direct relation to the past history of the group concerned, and to the general situation of the wider life of mankind. It is so with the Federation. There are possibilities which are now for the first time opening out before us, and some witness was made to that fact at the General Committee meeting in Zeist.

It was not that the group of people who met there were wiser and better than their predecessors, but rather that they inherited a different situation. Pressure both from inside and from without demanded new forms of activity in the World's Student Christian Federation. The need of the world made itself known insistently in different ways to all the members there. It made us more real and humble in dealing with concrete circumstances, it made us more courageous in affirming the gospel of the living God, and it made us more aware of our need of one another. And a young committee that had only a limited knowledge of the history of the Federation attempted to take advantage of what that history had made possible. For it was not that all that was accomplished was due to the conscious working of the committee; it was rather that obstacles to the closer working together of the whole Federation which have only been slowly overcome as the Federation has grown, were no longer present. Everyone thought, spoke and acted as though the Federation contained a rich life flowing into all its parts. And no one held back from demanding that the Federation attempt great things or from helping to further them.

The question before us now is : Shall we go on and bring to full expression the conception of the Federation as one community which we have in principle attained ? Because

of the need of the world, and because of the gift God may be able to give us through the life of the Federation it would be a tragic mistake if we fail to be aware of things that are ready for our use. Shall we consciously accept the Federation as embodying a single community life, a life in which we all share, a life in which we make different contributions and have different needs, but essentially *one life*; and shall we through the power of God, as we witness for Him demonstrate that one community, in meeting the needs of the world about us?

This is no easy task. Indeed we should ask ourselves whether we are prepared to pay the price to make this community a reality. But nothing less than this is needed if we are not to repudiate the growth in the life of the Federation and the opportunities that call to us. Let us by all means be honest about it. Let us admit that the actual community life in the Federation, the actual persons and groups that welcome the influence of the Christian witness of all the rest of the Federation, is much smaller than we would like to think. Let us admit that it will only be by a slow growth, by patient discipline and toil that the one life can come which will unify us across all those differences which give variety and colour to our life.

But let us be honest the other way too. In actual fact we have outgrown the conception of the Federation as the conjunction of national Student Christian Movements each strictly separate from all the rest. If the Federation is merely the machinery for preventing friction between different Student Christian Movements — it is worth little in the way of devotion. But if any national work cannot be carried out in isolation from the rest of the world, if we need a common life in order to do our work properly, we cannot be content to think and act in terms that were only suitable while the Federation was beginning to grow. The Federation will move forward when people cease to come to its meetings to “represent” a national point of view, and come from their own particular background to share with other members of the Federation a new discovery of the mind of God in Christ for the world. To the extent that the Federation

is a real and living fellowship, such participation should send a man back to his own area of work with something new to say, something that may be unpalatable to his hearers. For if, because we have shared in a Federation meeting, a tension is created between us and the environment out of which we have come, that tension is an index of our growth and of the achievement in world fellowship still to be made. If we believe in the Federation as the world student Christian community we must be prepared to adapt the machinery of the Federation that there may be within it not only recognition of individuality but also a free interchange of life.

This conception of the Federation is not only rich in content, but it can be made real to movements who have little opportunity of international contact. (I write having specially in mind the needs and opportunities of the Australian Movement, to which I belong. And Australia is farther away from international contact than perhaps any other movement in the Federation.)

If we think of the Federation as something apart from ourselves we can leave it to others to take an active interest in it. Once we realise that we who are carrying out the work of a local Student Christian Movement are the means by which the Federation has to work, we gain a new responsibility and a new interest. To work for the Federation in a local field is not to add an extra item to the work which already occupies us : it is to do our own work in a deeper way, because we realise it is the work of the Federation. Our witness for the Federation can be a worthy or an unworthy one. No one can take away from a Student Christian Movement the privilege and responsibility of this witness — but it may mean very little to us that we belong to a world community. We may think of our own work as just a local work which we are entitled to handle as we please without reference to any wider group ; or we may strive to judge our own work by the purpose of the Federation.

Each Student Christian Movement has something to give to the world through the growth of its own life — but that contribution can only be truly seen against the backgrounds

of the world. Once we take our membership in the Federation seriously we shall begin to see how we can witness for it; for whatever is of real importance in our own work is not our private concern only, but something to be shared. We fulfil our membership in the Federation not primarily by travelling over the world, but by witnessing where we are. When we come to a deeper understanding of Christianity as the purpose of God for the whole family of His children, we learn to test our beliefs and actions by a faith that stands above the sectional and local concerns which threaten to absorb us. In the fellowship of the Federation we can learn to see our own work in proper perspective.

A second thing we learn is that we can all take our share in the leadership of the Federation. The work of the Federation is not carried on solely by the officers and staff; it is maintained by every piece of work done for it in any part of the world. And the more any group within the Federation can plan and carry out projects for the Federation, the stronger will the life of the Federation become. Even if the opportunities are limited for the expression of our initiative in making contacts between different student groups, we may be able to develop within our own life something we can offer to the Federation to lead others where we have pioneered. At least let us remember that the Federation calls out to us for all the leadership we are able and willing to give.

The third thing I have to say is the most important and the most difficult: yet we can all take part in it without leaving our own country. The Federation is a cooperative effort of students to share a common Christian faith across the barriers that divide us. And this community can only realise its purpose when its members are alive and sensitive to the contributions of all the others. However difficult it may be to keep steadily before ourselves the major contributions from other parts of the world, only by doing it shall we win our inheritance and fulfil our task. It is one thing to be unwilling to adopt a conception of Christian faith and life which is repugnant to us; it is quite another to be passive before the differences that prevent us from acting together

as Christians. Comparative freedom from the urgent international troubles that poison the life of other countries should not lead any group to remain indifferent to large sections of the world's life. We are too reluctant to turn aside from the questions we ourselves are asking to the less immediate task of understanding what questions other students are asking, and why they are different from ours. Yet we need not, we ought not accept anything that is unreal to us : all the same when we begin to take seriously the questions other people ask, we ourselves change and grow. What is important for us as members of the Federation is that we should abandon the idea that we can do our work in isolation, and the idea that there are fixed types of Christianity suited for different areas of the world. If we agree that ' each nation has its own particular sin against the Holy Spirit ' — and dare we deny it of our own ? — is it not likely that when we come to learn from others in the fellowship of a common life — the world student Christian community — God will speak to us His Word that will enable us to be conscious of our sin and to overcome it ?

What should we think of the Federation ?

A. EEG-OLOFSON

As the point of departure of my modest contribution I take a fact easy to establish : it is difficult to arouse in the Christian student world, as far as I know it, any lively interest for the World's Student Christian Federation. There are among Swedish students not a few, who ask themselves whether the Federation really has any importance for us and we for it, and if the expenditure which our connection with the Federation implies is well spent. From a short-sighted point of view it is not. If on the other hand we take a longer and wiser view it is. Impatience demands obvious and quick

results. It forgets too easily that there are no short cuts to the unity of Christians. This unity, however, requires much time, faith and thought.

It appears as if the impatience of the students reacts in some degree on the leadership of the Federation. It makes veritable efforts to prove its reality, and sometimes it seems as if it tried to convince itself as well as other people. It is asked with some concern, what the policy of the Federation should be and what the different movements expect from it.

The answer to the last question would perhaps, if it was given without any circumlocution and softening, be rather unexpected. In many cases it would appear that the movement in question is glad chiefly of the mere existence of the Federation and of its function as a common platform where Christian students can meet in order to exchange thoughts and experiences. This task is upon the whole cared for in a happy manner by the conferences arranged, by periodicals and other printed matter, by the visits of the secretaries, etc. I imagine that the suggested task is covered by the term clearing-house.

The leaders of the Federation, however, want something more; they want the Federation to be a reality in the sense that it works directly upon life and opinions within the affiliated movements. It should appear as an organic unity, in which each movement and each Christian student feels a member. When one demands such things, one is in great danger of leaving the firm ground of reality.

If the Federation should in any degree influence in a direct manner the affiliated movements, the most important condition is that its leadership should consist of persons, who are spiritually and intellectually superior to the national leaders. Mott was the example of such a leader, but we cannot expect a man of his capacity always to be at our disposal. In the times when such a power is lacking, our patience and our fidelity are tried. We must unite to guard the smouldering fire, which is called World's Student Christian Federation. The affiliated movements can rejoice in the spiritual and cultural exchange, which the Federation arranges, and the leaders should be glad to act as negotiators. We can join in the hope

that the time of quiet work for unity will result in the precious fruit, which is called richer spiritual communion.

Sometimes I have a feeling that we try, consciously or unconsciously, to disguise the real situation from ourselves, and that we try to make ourselves believe that something great is going on. The things which are being done may perhaps in course of time prove to be highly important, but judged by the actual situation they have somewhat limited proportions. It has struck me that expressions like "very important" and "tremendous" are used as a label for rather common thoughts and proposals. Also I have been astonished at the opinions, which have been expressed about the General Committee meeting in Woudschoten. The members are, for instance, expected to answer "on the basis of the new inspiration received at Zeist", the question of the possibilities of the Federation following up its missions. Such and similar pronouncements have made me wonder seriously where my personal position and judgment are at fault. The good will to receive inspiration was there, but none the less it failed to come. On the other hand it has become more and more clear to me that now more than ever a fidelity is required which is given more by the consciousness of one's duty than by inspiration. Behind it all lies the conviction that we have neither the right nor the means to desert the unity that the World's Student Christian Federation forms.

The looking forward to a living consciousness of spiritual unity is quite legitimate. But we should take care to avoid the idealistic and romantic ways of thought, which are attached to the idea of organic unity. The common studies are probably also intended to lead to a wider community and they may do so, but their importance seems to me to be overestimated, at least if one may judge from what the Message Commission has so far effected. This is no fault of the members of the commission, it is in the nature of the matter. The situation is, however, such that we work already with the same problem and upon the whole with the same points of departure. The discussions in Woudschoten meant to me a repetition of the arguments which we have repeated almost to weariness at our meetings at Upsala. Most problems are already international

and different spiritual and cultural currents are quickly brought to every part of the world. This is effected by means of different channels, of which the W.S.C.F. is one. The difference between earlier times and today is perhaps that the Federation was for a long time almost alone with its opportunities, while now various other movements with even greater resources have appeared.

My opinion is thus that the Federation, in times when it is not inspired by the spirit of prophecy, has to serve in fidelity as a common platform for the Christian students of the world. This task is by no means unimportant and will probably prove to be extremely important in the long run. The œcumenic tendencies are also included in it, and we have every reason to rejoice in the possibilities, which offer themselves in this connection. The Federation has had and has still its special task as a pioneering power. This work, however, can probably not yet become a common task in a direct manner. Therefore it does not at present intensify the reality of the Federation in any high degree. This intensification would, however, be effected if the idea of an activity in the countries, where the Christian student movements are in a difficult position, or where no such movements exist, was turned into a serious summons to work. Much energy and money must be devoted to these tasks. This would contribute more than anything else to making the Federation appear as a reality even to those who never have an opportunity of attending its conferences. We must continue in the direction which we have taken.

THE STUDENT WORLD CHRONICLE

After the Trial of Jacques Martin

Jacques Martin, until recently a local secretary of the French Student Christian Movement, has refused, for conscientious reasons, to fulfil a period of military service in accordance with the law. As a result, he has been condemned to a year's imprisonment — the maximum penalty — by the military tribunal of Paris.

The Student World would express its admiration, or rather its gratitude to Jacques Martin for showing that there are Christian students among us who act on the message of God, which they have heard. In the following accounts and comments on the trial our readers will get a glimpse of the significance of Martin's action.

In *Europe* (Nov. 15th) Jean Guéhenno, its editor, has given a remarkably fine account of the trial, which shows deep understanding of the motives of Martin's courageous action. The *Cahiers de la Réconciliation* have published the full text of the proceedings. In the *Semeur* of the French Student Christian Movement Charles Westphal writes as follows :

" We may all have different opinions about conscientious objection. It is not the task of the Federation as such to make propaganda for one particular opinion on this problem, which is so highly debatable both from the political and the Christian point of view ; and the Federation has not done so. But there is one task in which we have not failed, and which we shall continue to fulfil (even if at the risk of being painfully misunderstood by some of our friends) : that is, to give thorough attention to the study of this question, which is tormenting so many young men.

Even if we oppose conscientious objection as a system (and I am among those who do so), we cannot help respecting and admiring a man like Jacques Martin, who stresses first and foremost the necessity of obeying the voice of his Christian conscience. All who know the fine character of our friend will admire him unreservedly for this. I know few men who meet life with so much intellectual honesty, so much practical disinterestedness, so much charity in the full Paulinian sense of the word. Whatever one's own opinion may be,

every Christian must recognise that there is nothing finer than a man who risks his life for conviction's sake. In recognising liberty of conscience, a country merely honours itself. For even if this liberty at first bears anti-social fruits, it is nevertheless the native soil of real spiritual forces.

There were a great many Federation members at the trial on October 11th. After the examination, at which Martin soberly asserted his convictions, M. Boegner, President of the French S.C.M., and I expressed our respect for his character and our appreciation of his work for the Federation. Then several witnesses were called, who tried to justify conscientious objection from various points of view: Pastor Cooreman, Jean Guéhenno (who made a striking remark: , I stand in the presence of just men; but the most just man of you all seems to me to be the prisoner'), the author Jean-Richard Bloch, Marc Sangnier and Jacques Bois.

It proved, however, a useless demonstration. Equally unsuccessful was the extremely strong and lofty speech in which André Philip tried to make the judges understand and admit the significance and repercussions of such a trial. It must be admitted, that — excepting the president — the military tribunal offered the painful spectacle of men who have already made their decision, and who were cooping themselves up in an almost barbarous legalism. I am not an anti-militarist, but I do maintain that this parody of justice is wrong. The tribunal was doubtless obliged to declare a verdict of 'guilty'; it was their *manner* of doing so which was so objectionable. We all remember the English judge who condemned Gandhi a few years ago, at the same time expressing his respect and regret. There at least the Law did preserve its dignity.

Leaving the Court, I cannot say what distressed me most: the painful thought of the cruel punishment inflicted on Jacques Martin, his parents and his fiancée, or the bitter humiliation with which this inhuman tribunal had filled me." So far Charles Westphal.

The trial has had wide repercussions in Protestant circles in France. On the whole, the religious press, while expressing its admiration of Martin's moral character, and of the purely Christian motives for his refusal, has contested the validity of this attitude of radical non-violence. Many periodicals, however, have admitted that the time has come for such legislative measures as exist already in a number of countries, which give opportunity to conscientious objectors to choose *civil* instead of *military* service. In any case, the action of Jacques Martin has led to much discussion on the problem of peace and the duty of Christians in this respect.

But public opinion outside Christian circles, and the secular press, have also been deeply roused by this trial. While the nationalist newspapers have treated it merely with ridicule, a number of the leading papers have emphasised the non-political and purely spiritual character of Martin's refusal. Curiously, however, the socialist and communist press has spoken of the trial with condescension and irony. In view of this last fact M. Jean-Richard Bloch, himself an author of socialist and communist inclinations, has published a very interesting article in *Europe*, the "left wing" magazine, inspired by Romain Rolland, in which he protests against the lack of comprehension on the part of so-called revolutionaries for those revolutions which take place in the sphere of conscience. He writes: "Modern revolutionaries regard the inner reform of the individual as a negligible or premature preoccupation. For some it has no meaning at all, for they are only interested in external justice and equality. For others the reform and re-birth of the individual, his perfection, the raising of his quality, will be necessarily the fruits of the revolution and its infallible outcome. They consider that the social revolution must precede the moral revolution and that individual culture is impossible in a decayed bourgeois régime."

The revolutionary parties regard the interest in and the moral action of the individual as the sign of a petit-bourgeois mentality, as a romantic insurrection; they substitute for it a fanatical and blind devotion to their party: "The militant socialist need ask himself no questions, need take no initiatives. The channel for his courage has already been cut. A marvellous way of avoiding responsibility!"

Emphasising the analogy of this pitiless political discipline with military discipline, M. J.-R. Bloch concludes: "I have no hesitation in choosing between this type of party-man and Jacques Martin, who has been placed outside the Law by the revolutionary parties. I know which is the hero. I know which man does the most useful work for the future. Whatever the value of doctrinal theses and tactical hypotheses, the future of which we dream needs characters of stern moral fibre, as well as skilful dialecticians."

A Student Strike at the Summer Conference of the Japanese Y.M.C.A.

The student summer conference under the auspices of the national Y.M.C.A. with its history of 42 years is today the most important conference of its kind. This year, according to the annual programme of the national committee, it was held at Tosanso, scheduled for a week from July 20th, but it was compelled to come to an early close, one day ahead of the time fixed. Such a thing has taken place only twice in its 42 years' history. This happened upon the occasion of the death of the Emperor Meiji as a mark of respect. There is no need of explanation of this for those who understand the traditional attitude of the Japanese people toward the Imperial family. The early closing of the conference this time, which was for a totally different reason, has an important significance in the history of Christianity, not only in Japan, but perhaps in the world. It constitutes a cross section showing pictures of the strata of student thought in present-day Japan.

The theme of the conference was the Christian way of life in present-day society, there being four main topics for study and discussion such as problems of social theory, political and international problems, labour problems and problems in the Christian Church. The students were to study and discuss the Christian way of life in the light of those four problems and with a view to making Christian principles the guiding ones in modern society.

As the programme proceeded, a few radical students, all professed Christians, began to assert themselves in the discussion groups with the result that there was created such an undesirable atmosphere as to give unfair criticisms of, and to take derisive attitudes toward, those who differed from them in their social philosophy which is Marxian. The lectures were also made the target for their criticism and derision. As for the leaders, they tried to change the atmosphere by encouraging those who had contrary views in theology and social philosophy to give free expression to what was in their minds; in other words, they tried to create an atmosphere in which everybody would feel free, while appreciating differing view points, to speak out of his own conscience with a view to making contributions to the cooperative task of finding the truth. Due to the plot previously arranged by those students, however, they went on strike according to the regular programme of the Student Self-Government League, using

its regular slogans to agitate students to demand full control of the conference in administration and in leadership. For the benefit of friends abroad, I shall have to say a few words here to explain the nature of the Student Self-Government League. It is in reality an outer circle agency of the communist party to arouse students. Let me quote in this connection a few lines from my article in the fourth quarter, 1931, of *The Student World*. an article entitled *Students and the Social Crisis in Japan*.

"The student thought movement of the extreme left is in reality an integral part of the revolutionary movement under the direction and control of the Japan Communist Party, which is of course directed and controlled by the Communist International at Moscow. The student strike, then, is an important means for training communist students for leadership in the coming revolution, as well as an effective method for awakening the student mass in class consciousness against the university authorities, who, according to the communists, are completely under capitalistic control. Communist agitators are unceasingly looking for chances to sponsor complaints against the university authorities which may enlist such support from the student mass as will lead a general strike. When once the strike is on, the regular slogans of the communist students will suddenly appear in the foreground and become the main issues."

What led the officers in charge of the conference to announce, as was stated elsewhere, its early close, was clearly summed up in the closing address given by Prof. Kenji Sugiyama, a member of the national executive committee, which reads in part as follows :

"As the programme proceeded day by day, to our great regret, some students, though few in number, began to act not only against the leaders and lecturers, but also against those who differ from them in Christian life attitudes, employing all kinds of tactics and availing themselves of all opportunities. They went so far as to call them traitors, backsliders and 'social democrats', and to distort purposely the kind words of advice, which were intended to strengthen the group life, as if suppression were intended. Handbills were also distributed with such slogans as 'Appeal to the whole conference against the suppression!', 'Absolute opposition to a reactionary summer conference!', 'Toward an acquisition of freedom and self-government of the conference members!', 'Absolute opposition to formal prayer meetings!', 'Out with the spies!', 'Hold the sunset service under our full control!' and 'A members' mass meeting is to be held against the ruthless suppression of the authorities'! What should have been a mass meeting last night and regular picketing! The reso-

lution this morning at the breakfast table to take hold of the sunset service showed a spirit which we cannot quietly pass over."

Those who joined in the strike were probably not more than two-thirds of the members, numbering about one hundred ; yet more than half of them acted not because of their own conviction, but because of the misconceived heroism of the youth or of the threat they felt in the words and manner of the strike leaders. It is a regular phenomenon of student or factory strikers who are under the influence of communism, that a few leaders completely control and move the mass. The following is one of the handbills which were distributed among the members. It will help to give a better picture of what happened.

" Mass meeting of Conference Members demanded.

Fellow Members,

Our serious studies and discussions during the preceding days and nights have shown us, that the root of all social evils lies in the capitalistic economic structure of present-day society.

We have all come to agree that the urgent need of today is to destroy the capitalistic society ; it has been clearly pointed out that its existence is something which cannot be allowed even a day longer. Fellow students ! In the face of the present social crisis let us once more look back upon the situation around us.

With what expectations did we come to attend the summer conference ! One of us had to borrow from a good comrade not only his travelling expenses but also a suit of clothes. We have to think of those comrades behind us — their support and their expectations. When we think of them, the past four days here in Tosanso cannot be lightly thought of as a passing incident in our lives. It is an event inevitable in the course of the development of history, an event in our language, arranged by the providence of God.

But how was it with the officers and leaders of the conference ? They tried hard to erase and deny our scientific conception of social facts with deception and compromise, attempted to prevent the tide of historical necessity manifested in the forward march of the proletariat. In other words, it is no other attitude than that of the bourgeoisie to suppress and prevent the movement of the proletariat. They are no more than social democrats, out and out compromisers.

Let us guard our fort of truth. Let us make this a real conference of Christian young people of all Japan.

Fellow students !

Let us guard our conference to the last minute with our arms linked together for the sake of the truth and righteousness of God. The victory is surely on the side of us, progressive young Christian people, who take the cross on our shoulders.

Let us guard the summer conference with our own hands. Throw out the backsliders and the traitors ! ”

Above is a brief outline of the event, but the important problem is the question, why the students were driven to act as they did. We have carefully to study the view-points and the way of thinking which prevail among students. As is indicated in the handbill, they emphasise class consciousness rather than Christian principles. Consequently, they interpret all phenomena of society from that standpoint, and act on that interpretation alone. For instance, they do not hesitate to lie, if necessary, and to use all manner of threatening in order to accomplish their objects, denying altogether the traditional morals of Christianity. They insist on sacrificing all personal sentiment and morals for the sake of the organisation, and try to put into practice in their everyday life what they call “ class morals ”. What they did, therefore, was but a logical and inevitable outcome of their social and moral principles.

We must recognise the fact, that the social thought prevailing in the student world is almost all based on Marxism. For students there seems to be no choice as to their acceptance of Marxism with its bewitching influence, for they feel that no other theory has been presented to them. Since Christianity has no systematic social theory to offer, Christians in the midst of the present complicated and irrational social conditions seek for some kind of social theory that will appear to give adequate interpretation to the existing phenomena. Thus, they are bound to adopt the Marxian interpretation of events.

The rise of fascism in Japan can also be accounted for as we see the situation in international and social relationships. The recent experiences in connection with the summer conference have revealed a grave fact, that present-day Japan is in a situation of high tension in which there seem to be left only two alternatives, communism or fascism, for serious-minded and red-blooded young people. Consequently any plan for the youth movement, which does not take full account of the situation is bound to be a failure.

To sum up, the cross section of student thought, which was brought to light in connection with this event of the summer conference, indicates how grave are the dangers threatening the national life and what serious problems must be faced in the future. In one sense it is a problem more important and fundamental in nature than any economic, political or international problem ; and we can find in it the key to the right understanding of the rise of state socialism, the talk of the tension of Russo-Japanese relations, and the real significance of Manchurian problems—the true picture of the Japan of today.

MITSUAKI KAKEHI.

Is Fascism a Religion ?

The second decade of the Fascist régime in Italy has been inaugurated with all the impressiveness and popular appeal, of which this régime more than any other holds the secret.

The "Duce" has made his great tour round the country, and has been received everywhere (not excepting such cities as Turin and Milan, hitherto considered hostile to fascism) with a delirious enthusiasm which has surprised even his most loyal supporters. The "Volta Congress" has brought to Rome an élite of the world's thinkers and statesmen, many of whom have sung the praises of the new Italy. Since the "Via dell' Impero" has been opened, making the Forum Romanum once more the centre of the city's life and enabling Mussolini to look out of his window at the greatest of all monuments of imperial splendour — the Colosseum, a happy marriage seems to have taken place between the Rome of antiquity and the Rome of today. And the great exhibition of the fascist revolution, with its ultra-modern style and its tremendous advertising value, impresses Italians and foreigners alike with the "will to power" of the ongoing revolution.

The visitor from abroad who comes to Rome at this time will find it hard to remain unaffected by the general excitement; and he is certain to become deeply interested in the problem of the real meaning of fascism. Is it a new faith? Is it simply a political principle? Is it an attachment to that one particular leader who has the unique title of *the Leader*?

As one studies these questions, however, one becomes increasingly mystified, for it would seem that the categories into which we are accustomed to divide other movements of thought and action are inapplicable in this case. Democracy? But there is no liberty of the press and no right of free speech. Tyranny? But there is the desire for popularity and the social progressiveness of the régime. Capitalism? But there is the "corporative" system which checks the excesses of an individualist economic order. Socialism? But there is the recognition of private property and the refutation of the doctrine of class-war. Imperialism? But there is the policy of disarmament and the sincere desire to avoid armed conflict, at any rate in the near future. Internationalism? But there is the strong emphasis on the need for preparedness and the military education of youth.

In this article only one of these paradoxes can be dealt with. It is the one of fascism as a religion versus fascism as a merely temporary

and therefore relative political movement. The result will, however, shed some light on other aspects of the larger problem.

Is fascism a religion ? There are a good many indications that it regards itself as such. We need not go to the questionable sources which try to be " plus royaliste que le roi ", such as the little Italian newspaper which declared some time ago, that Mussolini was " the real God of Italy ". In the new Encyclopedia, one of the finest achievements of fascist energy, Mussolini himself has signed the long and careful article on fascism which contains such sentences as these : " Fascism is a spiritual conception.... a religious conception, in which man enters into his immanent relationship with a superior law, with an objective Will (capitalised in the original), which transcends the particular individual and which elevates him to conscious membership of a spiritual society... Fascism is not only the outcome of laws and institutions ; it desires to reform not merely the form of human life, but its contents, man himself, his character, his faith."

Again, in the *Conversations with Mussolini* by Emil Ludwig, published with the authority of the Duce himself, we find numerous references to the absolutist, metaphysical character of fascism. Here is an example : " Ludwig, ' You have written, " If fascism were not a religion, how could it call out courage and enthusiasm ? " Is not that the same attitude which we find in communism ? ' Mussolini, ' I don't care if it is '. Ludwig, ' It is then the fact that you and the Russians demand and instil a faith which differentiates the two systems from all others ? ' Mussolini nodded approvingly."

In the life of young people especially one discovers the results of the claims of fascism to be a new religion. When this writer spoke recently in Rome to young Italians of the break-down of faith in the established systems and the corresponding longing for abiding eternal values, which is such an evident phenomenon in most countries at this time of crisis, they answered : " But not with us. We have a real enthusiasm, a real faith. And it is a faith which is truly spiritual, which is at once confidence in our régime and in a deep meaning of life for which it stands."

Faith in the fascist terminology is then not only the equivalent of trust and confidence in the government. It is more. It has a metaphysical significance and may properly be called, in the phraseology of Mussolini's teacher, George Sorel, a " mystique ".

The relations between fascism and Roman Catholicism provide many examples of the same attitude. It is only a few months ago that a book appeared in Italy on the subject of the Reconciliation between Vatican and Quirinal, the author of which is a man of considerable authority in fascist ranks. Moreover it is said, that the book has

not been published without previous consultation with Mussolini. The thesis of this book is that "The Roman Empire cannot be reconstructed with the idea of the Catholic Church, which has actually destroyed that Empire." The author holds that fascism should regain its freedom, which has been jeopardised by the Lateran Treaties and that it should build its ideology consciously on the foundation of the classical and pagan religion of the state. At the same time, influential fascist philosophers teach that religion, and in particular Catholicism, is all right for the younger and somewhat primitive minds, and that it should, therefore, have a place in the education of the very young, but that more mature minds should escape from it. To a large extent the recent school-reform of Gentile, which allows for religious education in primary schools but which minimises religious education in secondary schools, is permeated with these Hegelian philosophical notions.

There is, however, another side to the picture. Almost every example which we have mentioned so far may be balanced by an example of the opposite tendency. Mussolini's article in the *Encyclopedia* begins certainly with the affirmation, that fascism is a religion... but it ends with a no less emphatic affirmation of a very different tenor: "The fascist state does not remain indifferent to the religious fact in general, nor to that particular positive religion which is Italian Catholicism... The state has no theology, only a morality. In the fascist state religion is considered as one of the deepest manifestations of the spirit, and is not only respected but defended and protected. The fascist state does not, like the French Revolution, create a God for itself, nor does it fight religion as does Russian communism. Fascism respects the God of the ascetics, of the saints, of the heroes, and also the God to which sincere and primitive people pray."

When one asks one's Italian friends how these two views can have found their way into the same article, one receives an explanation which by itself sheds a good deal of light on the situation: "The first part of this document is from the hand of Gentile, who wrote it for Mussolini. The Duce found it very acceptable, but in order to avoid too grave difficulties with the Roman Catholic authorities, he added himself the last part with its more moderate contents."

This story is confirmed when we consider our second source: *Conversations with Mussolini* by Ludwig. The first edition of this book was withdrawn in Italy a few days after its first appearance on the market. Soon a second edition appeared, in which some of those expressions which were particularly obnoxious to the authorities of the Church had been eliminated.

We see then that in practice the régime very often shows a far-reaching readiness to meet the desires of Roman Catholic leaders.

In the Balilla movement for instance, priests are being given every opportunity to minister to the religious needs of the young. And it is an open secret in Rome that among the very few personalities who have free access to the Duce at all times there is a Jesuit priest — a man of outstanding political experience and ability — who is in close touch with the inner circle of the Vatican.

These few examples suffice to show the inherent contradiction in the relationship between fascism and religion. It is a real contradiction which finds its explanation in the very nature of fascism and which is accentuated by the condition of Catholicism in Italy.

For fascism is a movement, in the most literal sense of that word. It is almost *pure* movement and does not care for definite doctrine. "Systems are illusions, theories are prisons", — Mussolini has said. Not for nothing does the Duce claim Sorel and Nietzsche, the philosophers of a biological and perpetual dynamism, as his masters. Certain great ideas or rather sentiments: the sense of collectivity, the faith in the state as the central power-house of all life, serve as beacons. But not even these ideas are defined clearly and definitely. There are fascist philosophers who create systems, but they speak for themselves. Fascism as such remains a tremendous expression of vitality of a man and of a nation — without rigid formulation — in continuous change and development.

The current comparison of fascism with communism is, therefore, utterly misleading. Communism is dogmatic and believes in rigid doctrine. Fascism is characterised by the irrationalism of a pure activism. It may develop in almost any direction, and is as full of contradictions as the many-sided personality who is at once its founder and its incarnation. Mussolini's personal attitude to religion is contradictory and *therefore* the fascist attitude to religion is contradictory. On the one hand he has a mystic faith in the cosmic significance of all powerful manifestations of life, and is thus a sound pagan of the Nietzsche variety; on the other hand he believes in the significance of an "Italian" Catholicism for his country and recognises the need for some sort of positive religion for the people.

The results of this attitude upon Roman Catholicism are not favourable. Since it wants to remain on good terms with the Italian government which after the fall of the Austro-Hungarian and Spanish monarchies represents the only great Power which shows any desire to support its policies, it is constantly forced to compromise in its relations with fascism. Less, therefore, than former Popes can or does the present Pope attempt to internationalise and de-Italianise the government of the Church. The financial independence of the Vatican, which has resulted from the Lateran settlement, makes it

possible to oppose any attempts from non-Italian quarters to get a real voice in the affairs of the Curia. This situation is all the more dangerous because there threatens to appear an almost unbridgeable gulf between the deeper, more spiritual and more intellectual Catholicism in some other countries, and the external Catholicism of Italy. While other countries have their liturgical movement or their Thomist Renaissance, Italy remains primitive and formal in its religious life.

What will the outcome be? Predictions have no value as we deal with the most personal and therefore least continuous régime of our time. There are some who believe that young fascism will prove to be weaker than the age-old system of the Roman Church. There are others who believe that Roman Catholicism has made the greatest mistake in its history in its acceptance of the Lateran Treaties, and that the result will be its gradual weakening as an international force. Whichever prediction comes true, in the years to come Rome will certainly be once more the scene of a struggle between two great human forces, both of which represent a strange mixture of religious zeal and desire for secular power.

V. 't H.

The new "Primitiveness" of Youth

The last edition of the *Yearbook of the German Churches* contains a chapter edited by Dr. Hanns Lilje which analyses the present situation among German Youth and surveys the various Christian Youth Movements.

We quote some important passages from the first section which help to complete the documentation contained in the various articles in our "Europe Number" and in the issue on "The End of the Bourgeois".

"The course of development of the younger generation during the last decade might be described in three stages. First, the post-war period in which youth was deeply influenced by the expressionist tide of the "Youth Movement", a time in which the young generation was growing into self-consciousness and the older generation was forced to face the problems of youth more seriously than ever before. It was an attempt to escape from the impression of general disintegration to a "New Existence" (in an almost mystical sense). The attempt to create new "forms" was the natural outcome of the break-

up of the old traditions. Today we realise what serious errors lay at the roots of the Expressionist movement. It was not the birth of the new, but the last stage of the old epoch.

The second stage is the turning away from excessive emotionalism and expressionism and from the mystical worship of the "New", to realism, to the present day, to sober reality. This means a complete break with the old individualism. Instead of the creative personality, the association and the group come to the fore.

Yet even this development was not final; there was still no repose, no stability. The younger generation now entered upon one of the most difficult and painful pages in its history; it might be called the period of complete disillusionment. As its chief characteristic one is immediately struck by an external fact, which exercises greater influence on the development of youth than many so-called "inner" trends. This is the fact, that the material situation is growing more and more unsafe and unfathomable. The economic crisis has become permanent, a cruel reality, affecting even the most sheltered section of youth — the students. The most intolerable thing of all about this oppressive uncertainty is, that it prevents youth from looking into the future with any enthusiasm. It is almost impossible to describe what it means, that so many of them have no idea whether they will *ever* occupy a responsible position in the life of the community. They well know the meaning of "Existenzangst" — the fear of life.

But the picture is not yet complete. In spite of their desperate material prospects, their lack of future security, and their concealed fear of life, youth today has not lost its *will to live*. That is the most astounding experience of all for those who have to deal with modern youth, to see now, while soberly and unemotionally realising their position, they yet do not fall into pessimism. This fact is of great practical significance. It shows, that youth today can in no circumstances be regarded as decadent. On the contrary, it is passing through a process of purification, not always apparent, but of great intensity. This finds expression in the sure instinct of modern youth, to seek for new bases of life, for a new *primitiveness*. The younger generation has *done* what the older one only talked about: it has made a clearance sale of the humanistic epoch. Youth today has no spiritual heritage; there is no connection between its world and the world of the pre-War or War period. It would, however, be a mistake to consider this break with the past as due to the "revolution of modern youth", for the truth is that the hitherto accepted values and standards against which they might protest, have ceased already to carry any authority whatsoever.

One can frequently hear the complaint that modern youth is characterised by its spiritual poverty. In a way this is true. But it should not be forgotten that it is the spiritual deadlock of the older generation which has thrown youth back on primitiveness. And this natural reaction, is the only attitude which youth can honestly adopt and the first step in the direction of new life. Primitiveness has nothing empty and formal about it. The decisive factor in it is the will to devote one's life to something. In this youth is again doing what the older generation merely talked of doing : it is overcoming the intellectualism of the preceding epoch. Youth today is in the words of Hanns Grimm "the youth of the great readiness". No longer overrating the intellect nor the bourgeois way of thought, it has adopted an entirely fresh attitude to life. Devotion to a cause or to a leader is its essential characteristic. The outstanding example is found in youth's participation in political life. Their realistic attitude finds expression in their deep and genuine interest in the struggle for the state and the community. There are not a few young people ready to give up their lives for their political convictions. They are quite as prepared for self-sacrifice as the generation of 1914. Self-sacrifice and service to the community — the two things are inextricably connected.

Even more striking, perhaps, is another example : the struggle for a new ethic in the family and in sex-life. Youth realises that the bourgeois conventions have broken down ; but this emancipation is not synonymous with moral anarchy concerning matters of sex. A great search for new and binding standards is going on. When these young people talk quite calmly and frankly, about companionate marriage, nudism and so forth, they give simply another example of their primitiveness and of their search, in all sincerity and good faith, for a new and workable sex-ethic. They want direction, help, counsel, not mere generalisations. This example is most important, not only because it is so often misunderstood, but because it is so very typical of the general attitude of youth today. Above all it points clearly to the cause of the present difficulties ; the vagueness, aimlessness and feebleness of the older generation. Most important of all, it shows the constructive character of the new primitiveness.

In the philosophical and religious attitude of youth, emancipation has gone so far as actually to liquidate the majority of the philosophies hitherto accepted. The influence of the older spiritual movements is, of course, still felt ; but there is a characteristic difference between the present situation and the time when the VIth form pupils used to analyse Nietzsche. There is no vital interest in the intellectual process of "analysis". The decisive factor is, whether a thing is

real and effective. As regards the Church, things are much the same, although a little more favourable. One may still observe a surprising kind of benevolent neutrality with regard to the Church; but, generally speaking, youth today has absolutely no connection with the Church or with official Christianity. Youth is extraordinarily interested in the fundamental problems of life; but in general it hardly ever thinks that the Church might have anything decisive to say in the matter. Beneath the surface, however, youth is longing to hear a concrete and authoritative message which can give a direction to their life.

The general impression which remains is then that of a new primitiveness, of a fundamentally new approach, a will to find the way back to the bases of life, a search for direction and new practical forms of life, untrammelled by old, obsolete conventions. It is indeed the attempt to build up something *new* — an attempt which the preceding generation failed to achieve."

The Liturgical Movement in the Roman Catholic Church

For the past two years, the Student Christian Movement of Great Britain and Ireland has organised a "Reading Party for Theological Students" in Germany in order to enable these students to meet some of the leading German theologians. Mr. D. R. Dugard of the S.C.M. writes us that this year besides hearing Protestant theologians it was made possible for the party to visit Maria Laach, a Monastery of the Benedictine Order. To this same monastery Professor Karl Barth takes a group of his students regularly to discuss with the Benedictine monks. The Liturgical Movement, specially fostered by the Benedictines, is one of the most promising spiritual movements within the Roman Catholic Church. In the following we give some extracts from a lecture on its meaning and scope addressed to the British group by one of the monks:

"The whole of mankind is today in a process of dissolution and decay. The greatest benefit, which can be conferred on it, is therefore to lead it back to unity in religious and social life. To achieve this the Church is giving a special prominence to the liturgy, the source of all true unity. The liturgy is the cult of God, the glorification and praise of the Church offered to her heavenly Bridegroom on the one hand, and the spiritual nourishment whereby the Church is preserved and developed, on the other. Modern man has forgotten that his

first duty is to give as much honour and glory to God as possible. In the liturgy and liturgical prayer, however, we learn to leave ourselves and praise God, and in doing so we recognise our own value and dignity. We learn to become theocentric and not anthropocentric. The Church also prays universally in her liturgy. Every prayer is in a plural form 'We beseech thee', 'We thank thee'. Anyone then who prays from the liturgy grows objective and universal. He sees his dignity as a rational creature who has to sing to God in an intelligent form that hymn of praise sung to the Creator by the rest of the Creation. He learns to leave his own Ego, to pray for others and to ask always in such a way that it is pleasing to God. Thus we see how liturgical prayer transforms and ennobles man and makes him ready to see the interests of others, and to take them into consideration.

The doctrine of the liturgy about Christ is also noble and sublime. Christ is not seen only as the Man of Sorrows, but as the Kyrios, the Lord, the Master, the Son of God. This is exemplified over and over again in the liturgy. The texts used in the liturgy are preludes and supplements to living symbols which realise in each and everyone, on whom they are performed, those effects so finely expressed in the texts. These symbols derive their efficacy from the fact that the Church is the continuation of Christ's life here on earth. The Church, according to St. Paul, is the body of Christ. She is Christ, for she does the same as Christ did all through the ages. The sum of her members make up the body of Christ. The Church has to carry out Christ's power of making present again the work of redemption and all the benefits flowing from it in the Sacrifice of the Holy Mass. She by her Sacraments, instils and fosters the spiritual life of every one of the sheep entrusted to her by her Divine Master. The object of all the sacraments and of the whole liturgy is to transform the whole man and make him more and more like unto Christ. The early Christians realised that it depended upon them to make the body of Christ more perfect or less perfect. If they were uncharitable or wanting in love to one of their brethren, they knew they were disfiguring the body of Christ.

The Church is the body of Christ, her visible members are members of Christ. In each and every one is flowing the Divine life and each and every one of them represents the Lord. This being the case we can understand now where the solution of the social problem is going to come from. All Catholics have to realise that each and every other fellow Catholic is Christ, and what they do to their brethren they do to Him. The employer does not see any longer in his employee the man whom he is longing to exploit for his own benefit, but Christ. The employee sees in his employer no longer the hard task-master, but Christ.

The liturgy is that service of God, which the Church, the mystical body of Christ, joined to Christ her head, offers to the Father. The liturgy is sacramentally capable of restoring unity. In her sacraments and sacred actions supernatural life is given to men in accordance with Christ's word : ' I come that they may have life, and that they may have it more abundantly '.

Since we have then seen how much can be effected by the liturgy the question naturally arises : what steps are being taken to realise these aims in practical life ? Is the liturgical movement being spread and extended as it ought to ? The monastic Order of St. Benedict in England, Germany, America and in other civilised lands is taking a prominent part in the efforts to spread the liturgical movement. But how is this done ? The monks by living a liturgical life attract many to visit them. Thus the opportunity is given for retreats, conferences, lectures and talks of a liturgical nature. Some, if not all of their retreats, are for specific classes, for the clergy and educated laity, for school teachers, for students, etc. Maria Laach, for instance, concentrates on retreats for clergy and leading men in the educational world. What is heard during the retreat about the liturgy is seen in actual practice in the life of the monks, in their common united life of prayer and work. Every year during the Holy Week and Easter for instance very many educated German laity take part in such retreats, and many come year after year. The spread of the liturgy, however, is not confined solely to the monasteries and their efforts. There is also a vigorous literary apostolate not only in Germany, but in England, America, France, etc. The history of the liturgy is studied so that its external parts, such as texts, etc., may be better understood. (*Jahrbuch für Liturgiewissenschaft*, " *An Annual for Liturgical Science* ").

Still more practical, however, is the translation of liturgical books. These are not mere translations but in them is shown how the particular text or rite belongs to the liturgy and has its place and importance in liturgical life.

The music of the liturgy, the Gregorian chant, is also being given due attention. Many books have been written on this subject. The House of Canons at Kloster Neuburg, near Vienna has done much to bring the liturgy to the faithful. Many publications explaining the Mass, the liturgical year, the Sacraments, and other parts of the liturgy are constantly coming from their press.

Art also plays an important part in the liturgical revival. In the Abbey of Beuron, for instance, and in other places are schools of art producing liturgical statutes, holy-water fountains, and other articles expressing in form liturgical ideas and ideals.

Not only, however, here in Europe is the work of the liturgy realised, but also in missionary lands is it coming into its own. The Abbey of Beuron has made a foundation in Japan with the object of showing the Japanese the liturgy in theory and practice. Similar attempts are promoted in Korea, China, South Africa, etc. There is a special branch of the Benedictines, whose aim and endeavour is to do the missionary work by means of the liturgy. They found Abbeys which become centres where the liturgy is a stabilising and unifying factor and the source of knowledge of the Catholic religions.

Neither is the liturgy forgotten in the practical life of the faithful. In many parishes and Abbeys there are liturgical clubs and guilds with the object of obtaining a better knowledge of the liturgy. Books, magazines and papers are issued in many lands dealing exclusively with liturgical topics, either historical, dogmatical or practical."

BOOK REVIEWS

The Story of Iberian Christianity

THE OTHER SPANISH CHRIST. A study in the Spiritual History of Spain and South America, by John A. Mackay. *Student Christian Movement Press. London 1932. Price 9s. net.*

Dr. Mackay, who needs no introduction for the readers of *The Student World*, has recently left South America after a long period of remarkably successful ministering to the needs of the younger and intellectually alert minds in that continent. *The other Spanish Christ* is the outcome of those many years of intimate association with South American culture and religion.

The writer of this review is as shamefully ignorant of the life of this important continent as most of his fellow-continentals and cannot therefore pretend to estimate the value of this rich volume as an account of the religious past and present of South America. He can, however, express his gratitude for the great service which the author has rendered in opening up a vast area of religious geography on which so little documentation is available and in presenting it in such a way that it becomes impossible to resist the fascination of this moving spiritual drama.

For a drama it is indeed. First the Spanish background : Santa Teresa, " who made God her captive " and Ignatius Loyola who wanted to be " like a dead body " in the hands of his Church. Then the story of the invasion of South America : a " mystic conquest ", in which conquistadores and Jesuits play curiously similar rôles. After this the Vatican coming into the life of the young republics with an intolerant ultramontane policy. Finally, the emergence of somewhat chaotic but extremely promising movements of the Spirit in our own time. And through it all the motive of the " dead Christ ", who is regarded as an object of worship but not " met ", the living Word of God. But also the hope that " the other Spanish Christ ", the living Christ, hitherto an unseen companion of official Iberian religion, may come into His own. " Thou, Christ of Heaven, redeem us from the Christ of earth " (Unamuno).

The book consists of three sections. First the historical background, second an analysis of the spirit of Iberian Christianity, third a survey of the modern spiritual movements in South America. It is a scholarly and comprehensive presentation, but it has nothing pedantic about it. For Dr. Mackay has a graphic and original style of writing and an inexhaustible supply of revealing anecdotes and quotations.

In the last part especially those of us who do not know South America can make some surprising discoveries. The intensely interesting account of the present search in South America for a new spiritual expression contains much which bears on the problems of other parts of the world, and makes us desirous to have " Iberian " Christians enter more fully into the process of sharing between the continents which is such an important feature of the present religious scene.

V. 't H.

Der Arbeiter

DER ARBEITER - HERRSCHAFT UND GESTALT. Ernst Jünger. *Dritte Auflage*, *Hanseatische Verlagsanstalt, Hamburg*. 1932. Cart. 4.80 RM.

Ernst Jünger, bisher bekannt als Schriftsteller der revolutionären Rechten in Deutschland, versucht hier, auf kaum 300 Seiten, eine Kritik des liberalen Zustandes und einen Hinweis auf Möglichkeiten neuer Sinndeutung der heute scheinbar noch unzusammenhängenden Erscheinungen des Daseins zu geben, die nach rückwärts wohl als abschliessend, nach vorwärts als eine erste verpflichtende, inhaltlich

bestimmte "erweckende Prognose" zu gelten haben. Gegen die müden Verneinungen eines Benedetto Croce in seiner denkwürdigen Rede über den Anti-Historismus vor dem Philosophenkongress 1930 in Oxford oder die Anfeindungen des Zeitalters in den Schriften Ortega y Gasset, der leugnet, "dass heute in irgend einem Winkel des Erdteils eine Gruppe existiert, die ihr Gesetz von einem neuen Ethos empfinde", erhebt sich dieses Buch wie ein Fanfarenstoss. Jünger setzt den „Arbeiter“ als die Gestalt der Zukunft, denn der Arbeiter „steht in einem Verhältnis zu elementaren Mächten, von deren blossem Vorhandensein der Bürger nie eine Ahnung besass.“ Der Arbeiter ist „aus dem Grunde seines Seins einer ganz anderen Freiheit als der bürgerlichen Freiheit fähig“. Seine Ansprüche, die er in Bereitschaft hält, „sind weit umfassender, weit bedeutsamer, weit fürchterlicher als die eines Standes“, zu den ihn der Opportunismus des bürgerlichen Herrschaftsanspruches machen wollte.

Der Arbeiter ist ein anderes Weltsein, eine „Gestalt“. Als Gestalt werden bei Jünger die „Grössen angesprochen, wie sie sich einem Auge darbieten, das begreift, dass die Welt sich nach einem entschiedeneren Gesetz als nach dem von Ursache und Wirkung zusammenfasst, ohne jedoch die Einheit zu sehen, unter der diese Zusammenfassung sich vollzieht“.

Es liegt nun in der Gestalt des Arbeiters der totale Arbeitsanspruch, und damit die Forderung totaler Mobilmachung im persönlichen und staatlichen Leben. Es gibt keine Handlung, die sich dem Arbeitsanspruch, dessen Gesetz Ordnung ist, entziehen kann. Und deshalb weder ein Sein noch ein Tun, das sich der Ordnung, aufgebaut auf Herrschaft und Dienst, entziehen könnte. Der Jammer der bürgerlichen Welt besteht darin, dass sie vor dem Anspruch solcher Totalität und solcher Ordnung zusammenbricht, je rascher und nachhaltiger, je mehr sie sich von den elementaren Mächten entfernt hat. Die Ordnung der bürgerlichen Welt ist, „die Sicherheit, die der Fortschritt zu erreichen strebt, die Weltherrschaft der bürgerlichen Vernunft, die die Quellen des Gefährlichen nicht nur vermindern, sondern zuletzt auch zum Versiegen bringen soll.“ Heute ergibt sich die Notwendigkeit neuer Ordnungen, „in die das Ausserordentliche einbezogen ist, von Ordnungen, die nicht auf den Ausschluss des Gefährlichen berechnet, sondern die durch eine neue Vermählung des Lebens mit der Gefahr erzeugt worden sind.“

Innerhalb der Arbeitswelt tritt der Freiheitsanspruch als Arbeitsanspruch auf. „Das Mass der Freiheit des Einzelnen entspricht genau dem Masse, in dem er Arbeiter ist. Arbeiter aber, Vertreter einer grossen, in die Geschichte eintretenden Gestalt zu sein, bedeutet Anteil zu haben an einem neuen, vom Schicksal zur Herrschaft be-

stimmten Menschentum.“ Der Machtanspruch der Arbeitswelt aber ist der Anspruch auf totale Mobilmachung. Die Mittel hierzu sind diejenigen der Technik, die das bürgerliche Denken verflachend dem Fortschritt unterstellt, während sie in ihrer elementaren Fürchterlichkeit nur dem Arbeiter dienen. Die Technik ist die „Mobilisierung der Welt durch die Gestalt des Arbeiters“. Durch das Mittel der Technik gibt der Arbeiter jedem Handeln den „totalen Arbeitscharakter“. Damit wird auch der Soldat und der Bauer zum Arbeiter, insoweit er sich der technischen Mittel bedient.

Was Jünger im Verfolg seiner Gedankengänge über den „totalen Arbeitsstaat“ anstelle der bürgerlichen Demokratie über Kunst oder Abrüstung sagt, gehört zu den Versuchen, die notwendige Entwicklung innerhalb einiger Bezirke des öffentlichen Lebens vorherzubestimmen. Entscheidend ist, dass innerhalb der Arbeitswelt Abrüstung unmöglich ist, dass mit der Einbeziehung aller elementaren und gesellschaftlichen Kräfte in den Verteidigungsplan, der jenem „potentiel de guerre“ Paul Boncours gleicht, Beseitigung des Krieges durch humanitäre Verträge ausgeschlossen ist. Es kann höchstens auf eine Verlagerung der Kräfte und der Kriegsmethoden herauskommen, aber ob der Wirtschaftstod weniger grausam ist, als der Tod durch Granaten und Maschinengewehre, dürfen wir im Jahre der 15 Millionen Arbeitslosen füglich bezweifeln.

Jünger meint, dass die Technik die entschiedenste anti-christliche Macht ist, die bisher in Erscheinung trat. Das Anti-christliche in ihr sei zwar eine untergeordnete Erscheinung, da sie verneint „durch ihre blosse Existenz“. Die verschiedenartigen Versuche der Kirche, die Sprache der Technik zu sprechen, „stellen nur ein Mittel zur Beschleunigung ihres Untergangs, zur Ermöglichung eines umfassenden Säkularisationsprozesses dar“. Da aber gerade in der Sprache Jüngers der Arbeiter — im Gegensatz zum Bürger — die Tatsache wieder entdecken wird, dass Leben und Kultus identisch sind, ist in der Gestalt des Arbeiters eine neue Christlichkeit verborgen. Diese wird das Opfer wieder in den Mittelpunkt des Gottesdienstes stellen. Die alte Ordnung steht gegen die neue. Es könnte nun im Sinne Brunner's „göttliches Gebot“ an den Christen sein, die neue Arbeitswelt, die totale Mobilmachung zu verwirklichen trotz der Fürchterlichkeit der von ihr verwandten technischen Mittel — um der neuen Möglichkeit willen, der Einheit von Kultus und Leben.

Jüngers Buch, das in wenigen Wochen, für eine grosse Zahl junger Deutscher richtunggebend geworden ist, enthält die entscheidende Vorschau auf die neue Ordnung. Hier ist das „neue Weltsein“, das aus dem „Massendasein in Daseinsfürsorge“ im gegen-

wärtigen Augenblick der radikalen Krise entsteht, in andeutenden Wendungen formuliert. Es ist die Aufgabe des Einzelnen wie der Gemeinschaft, dieses Bild der neuen Ordnung, das uns wahr erscheint, aus der Bezogenheit auf die Gestalt des Arbeiters am „Gebot zu prüfen“.

K. E.

The Future of the University

The University in a Changing World. A Symposium. Edited by W. M. KOTSCHNIG and ELINED PRYS. Compiled under the auspices of *International Student Service*. Oxford University Press. Price, 7s.6d. net.

This book, the editors tell us, grew out of an attempt to meet the need of the younger generation of university students. The International Student Service, under whose auspices it is published, though inevitably compelled to devote its first attention to physical relief, was aware that there were deeper moral and intellectual problems calling no less urgently for consideration and, as soon as the pressure of material relief allowed, began to seek for ways of providing "a stable basis to international university collaboration" by investigating "the underlying tendencies and ideas which universities of all countries had in common." It is to promote this aim that the present book was compiled. Of the nine essays, seven deal with university life and problems in selected countries, and one with the Catholic conception of the university.

To realise the objects set out in the introductory essay, two things are necessary. The first is to achieve mutual understanding and cooperation, and to place the whole discussion in the realm of concrete facts, by viewing the conditions and problems of university life in their actual historical context and development in different countries. This descriptive purpose is so admirably achieved in the majority of the essays that we need do no more than call attention to their expert presentation. But, as the editors point out in a very valuable essay, a common body of facts is no substitute for "a lost unity of truth and learning". The descriptive essays themselves reflect a divergence of aims and beliefs that make it imperative to go on to ask: what is the ultimate purpose of a university? Moreover the prevalence of some of the popular philosophies referred to in the essays such as positivism and instrumentalism, with their assertion that "knowledge is power", the claim of the geneticist that man is learn-

ing to control the course of human evolution, and of the behaviourist that human nature is mere clay for the potter — all these, whether such claims can be justified or not, make it impossible to ignore the question they raise : who is to be the potter, and what is he to make ? And an attentive reading of this book will surely confirm the conviction that we have as yet done hardly more than raise them.

It would be unreasonable to expect that such profound problems should be more than opened up in two hundred pages. Our one serious criticism is to ask, whether the material has been so arranged as to distinguish the different aspects of the problem with maximum clarity and effectiveness. Professor Bouglé speaks of the Latin "classical culture", which is the heart of the French conception. But have we a really clear conception of what his ideal means, and what it involves from the international point of view ? Does it claim to be, is it capable of becoming, a universal ideal ? If not, what has it to give to the world and what is it ready to receive ? Professor Barker tells us, that one major aim of the university is to promote and conduct research in the humanities and sciences, "so that the university may thus serve the national community in which it is set (and so far as possible the world at large)". "So far as possible" — that is just the problem. Professor Fantini, for example, declares that "the essential thing is to make the university a school for the formation of the character and spirit of the youth of the nation — the personality of the new Italian." It is true that he adds, that the Italian of tomorrow will be a fervent disciple of the fascist doctrine, "who will render Italy worthy of the honour of the world, by labouring for the good of the country and the progress of humanity" but he leaves us as far as ever from understanding, how these aims are to be reconciled in the real world. To turn to another point : we welcome Dr. Hildebrand's refreshing and virile protest against cutting human nature into slices and attaching each isolated fragment to a slice of reality, as though it were a lemon — particularly when the lemon has first been "squeezed" ! But his confident claim that fearless and trustful abandonment to "collaboration with the objective world", will surely lead to the fulness of catholic truth, conceals the very gulf across which so many today cannot find a bridge. The faith of German idealism, as explained by Dr. Doerne, that "all knowledge is essentially one", may be a directive ideal, but is there any evidence of it apparent in our present state of knowledge ?

We are thus compelled to face a series of vital questions. Are we not too absorbed in our own national university life ? Has not the time come to look beyond these boundaries to a wider understanding and collaboration if "the wounds of a distracted world are

to be healed ? ” Can we know what we should make of our universities until we have asked and given some answer to the question : what is the meaning and purpose of life, and the place in it of knowledge ? To have raised such questions and demonstrated so clearly that we can no longer evade them without disaster, makes this book an event in the history of education. We hope that the next volume, which promises to deal particularly with oriental university life and ideals, will not long be delayed.

P. I. P.

Im Ringen um den Geist

Im Ringen um den Geist. Friso MELZER. *Furche-Studien, Band 5.* Furche-Verlag. Berlin. 1931. geh. RM. 6.00, geb. RM. 7.80.

Der junge Tübinger Literaturwissenschaftler und Heim-Schüler, Dr. Friso Melzer, hat uns mit seiner Schrift, *Im Ringen um den Geist*, ein innerlichst bewegtes Buch geschenkt, das vielleicht nur aus der tiefgreifenden deutschen wissenschaftlichen Diskussion des letzten Jahrzehnts ganz verstanden werden kann. Friso Melzer setzt am tiefsten Punkt der Aussprache ein, an der Frage nach dem Wesen des Geistes. Seine Untersuchung knüpft dabei stets an sein Sondergebiet, die deutsche Literaturwissenschaft, an, greift aber ständig in die allgemeine philosophische und theologische Erörterung über. In fesselnder Weise zeichnet er die Entwicklung der deutschen Literaturwissenschaft nach, die von der naiv positivistischen Durchforschung des literarischen Stoffes um die 70er - 80er Jahre des vorigen Jahrhunderts auf dem Wege über die geistesgeschichtliche Deutung des Kunstwerkes durch Dilthey und die geisteswissenschaftliche Problemforschung Ungers schliesslich bei der künstlerischen Nachgestaltung literarischer Schöpfungen durch Gundolf und der Bertram'schen Lehre vom Legenden-Charakter aller Geschichte angelangt ist. Ihr letztes Wort ist also die Erkenntnis von der tiefen Verwurzelung aller Forschung in der Subjektivität des Forschers, in seiner Weltanschauung, in seiner Werthaltung, und damit die Infragestellung der Möglichkeit allgemein gültiger Wirklichkeits- und Wahrheitserkenntnis überhaupt. In der zurückhaltenden Formulierung Eduard Sprangers wird dieses Ergebnis dahin zusammengefasst, dass das Verstehen „ das Objekt in *seiner* geistigen An-sich-Beschaffenheit trotz allen ernstesten Willens zur Objektivität“ nicht erreiche. „ Der selbstherrliche Menscheng Geist ist zusammengebro-

chen“. (S.59) Vergeblich versuchen gewisse Anhänger der „humanistischen“ und der „katholischen“, „Konfession“ den Glauben an die Möglichkeit objektiver Geschichts- und Geisteserkenntnis zu retten, jene indem sie noch immer die Einheit und Kraft der menschlichen Vernunft, diese indem sie die falsche Sicherheit eines Autoritätsglaubens aufrechterhalten.

Jüngste philosophische und theologische Entdeckungen machen diese naive Anschauung von der gesicherten gegenständlichen Erkenntnis geistigen Lebens vollends unmöglich, überwinden aber gleichzeitig auch ihre Auflösung in die „Legende“. Auf ihnen sucht Friso Melzer das Gebäude einer wahrhaft evangelischen Geisteswissenschaft mit besonderer Rücksicht auf die Literaturwissenschaft zu begründen. Ausgangspunkt ist die Erkenntnis, dass Geist immer nur in der Ich-Du-Beziehung existiert. Melzer zitiert ein Wort des deutschen Schriftstellers Ferdinand Ebner, der dies zuerst sah: „Ich bin in meinem geistigen Sein nicht für mich, sondern auf dich angelegt“. Ist der Geist aber auf personhafte Beziehung angelegt, so wird er auch nur dort erkannt, wo solche Beziehung besteht; d.h., er ist nie gegenständlich, sondern nur „gegenwärtig“, personhaft-lebendig zu erfassen. Auch der der Geschichte angehörende Geist, wie er sich etwa im hinterlassenen Werk des Dichters ausspricht, ist „immer nur als Du erfahrbar“ (Gogarten, zitiert S.88). Das ist gerade die Not der Geisteswissenschaften, dass sie bisher viel zu sehr in der Dinghaftigkeit der literarischen Ueberlieferung stecken geblieben sind, dass sie immer nur das „Es“ des Stoffes und nicht die Begegnung mit dem Du des Geistes gesucht haben. Dies Dinghafte ihres Forschens ist Ausdruck einer ichhaften Haltung, einer „Ich-verschlossenheit“, die sich dadurch bestraft, dass die Wissenschaft in der „erinnerten Welt“ des Ich gefangen an die Vergangenheit verhaftet bleibt. Aus diesem Gefängnis muss sie heraus, sie muss zum gegenwärtigen Du des lebendigen Geistes durchbrechen, sie muss selbst ganz intensiv, ganz personhaft, ganz geistig werden.

Hier offenbart sich dem Verfasser die tiefe Notwendigkeit der christlichen Verwurzelung echter Geisteswissenschaft, denn völlig personhaftes Leben und Denken ist nur auf Grund des Evangeliums möglich. Evangelisches Denken ist theonom, christonom; in der bewussten Bindung an Gott ist es völlig vom „Selbst“, von der „Natur“, von den „Ideen“, vom „Gezetz“ gelöst. Darum ist es in völliger Verpersönlichung des Forschens und völliger Oeffnung für das Du des gegen-wartenden Geistes erst wahrhaft die Ermöglichung und der Ort einer Geisteswissenschaft.

Gleichwohl bleiben manche ernsthafte Fragen gegenüber der mutigen Schrift des jungen Gelehrten bestehen. Sie lassen sich

letzten Endes alle auf die grundlegende Frage nach dem Verhältnis der geistlichen Erkenntnis zum profanen wissenschaftlichen Forschen zurückführen. Friso Melzer betrachtet die „neue erleuchtete Erkenntnis“, „diese geistliche Erkenntnis und geisteswissenschaftliche Forschung“ als „im grundsätzlichen Widerspruch zur natürlichen Erkenntnis“ stehend (S.118). Die Wendung vom Gegenstand zum Geist, die er in ihr ermöglicht und verwirklicht sieht, ist ihm also nicht Erfüllung eines in der menschlichen Natur allgemein Angelegten und in aller ernsthaften Geisteswissenschaft wesensmässig Vorhandenen, sondern etwas grundsätzlich Neues, das letztlich allein den Gläubigen vorbehalten bleibt. Unausgesprochen, oder auch hier und da ausgesprochen, liegt über allen Aussagen von der geistlichen Erkenntnis ein Moment der Ausschliesslichkeit, und letzten Endes ist für ihn nur auf dieser „neuen erleuchteten Erkenntnis“ Geisteswissenschaft überhaupt zu begründen. Ein solches Vorgehen ist aber meines Erachtens auf biblischer Grundlage nicht aufrechtzuerhalten.

Zwischen profaner und geistlicher Forschung ist gerade hinsichtlich ihrer wissenschaftlichen Haltung, Verantwortung und Betätigung kein wesentlicher Unterschied. Auch der christliche Forscher gehört als Forscher völlig in die Ordnung der gefallenen Schöpfung. Wiederum ist aber auch in der gefallenen Schöpfung Gottes Geist noch wirksam und lebendig. Der Menschegeist in seiner Kreatürlichkeit kann also wohl seinesgleichen erkennen, er kann durchaus dem Du begegnen. Was er allerdings nicht vermag, ist den andern Geist in seiner Gottbezogenheit oder Gottgelöstheit zu begreifen. Um ein Bild Melzers zu gebrauchen, das das Persönliche, den gestaltenden Geist mit dem unsichtbaren Mittelpunkt eines Kreises vergleicht: der Kriegsmittelpunkt als solcher ist dem natürlichen Denken des Menschen wohl zugänglich, nicht aber begreift er ihn als Fusspunkt der göttlichen Vertikale, des Lotes aus der Ewigkeit. Damit bleibt ihm die Ewigkeitstiefe der menschlichen Persönlichkeit, des Dichters oder seines Werkes ganz gewiss verschlossen. Nicht aber darf man ihm die Möglichkeit der Geisterkenntnis überhaupt bestreiten.

Sodann: Wissenschaft, auch Geisteswissenschaft, ist ein weltliches Gebiet und bleibt es. Ihre Mittel und Methoden sind nach Gottes Willen die der natürlichen Vernunft. Das Wehen des heiligen Geistes ist nicht konstitutiv für sie. Die Ergründung des Du auf Grund geistlicher Aufgeschlossenheit ist vielmehr überwissenschaftlich, ist ein charismatisches Ereignis und gehört als „Ganzopfer“ des Ich an das Du in die Ordnung der Bergpredigt. Wissenschaft bescheidet sich mit der Annäherung an das Du, das sich aber doch ihrer biographischen, psychologischen, ästhetischen Forschung offenbart. Sie

bedarf auch der Gesetze und scheut sich nicht, Ideen und Tendenzen an ihrem Platz entsprechend einzugliedern. Zwischen Erkenntnis aus dem Glauben und wissenschaftlichem Denken besteht die *doppelte* Beziehung, dass dieses durch jene zugleich bejaht und verneint, erfüllt und aufgehoben wird; aber es ist unmöglich nur das eine zu sagen, dass jene zu diesem schlechthin im Widerspruch stehe.

Tatsächlich scheinen mir auch die praktischen Folgerungen, die Friso Melzer aus seinen grundsätzlichen Erkenntnissen zieht, nur auf zwei Gebieten etwas wirklich Eigenartiges gegenüber sonstiger Literaturwissenschaft zu bringen. Das ist einmal mit Hinsicht auf die eigentlich evangelischen Zeiten der deutschen Literatur der Fall. Hier ergeben sich z.B. bedeutsame Korrekturen des üblichen idealistischen Lutherbildes oder gar der Verzerrungen und Verzeichnungen, deren sich die humanistische und katholische Seite gerade den Geistes-schöpfungen der Reformation gegenüber immer wieder schuldig machen. Das andere wesentlich Neue findet sich auf dem Gebiet der eigentlich theologischen Beurteilung von Künstler und Kunstwerk. Indem Friso Melzer sich mit Recht gegen das Missverständnis, das in jeder Urteilsbildung auf Grund evangelischer Erkenntnis ein Richten sieht, wehrt, und indem er das ihm gegenüberstehende „Du“ vielmehr so ernst nimmt, dass er auch das entscheidende geistliche Urteil darüber ausspricht, fördert er den Ernst der literarwissenschaftlichen Arbeit ganz ungemein. Ich bin auch durchaus mit ihm einer Meinung, dass dieser letzte Schritt noch völlig zur Geisteswissenschaft gehört, obwohl er im Grunde ihre Aufhebung bedeutet. Gerade weil dem so ist, dürfen wir aber nicht eine „geistliche“ Geisteswissenschaft an die Stelle der „kreatürlichen“ setzen wollen. Vielmehr müssen wir in der Paradoxie, die alles Christenleben in der Welt kennzeichnet, auch auf dem Gebiet der wissenschaftlichen Forschung bleiben: dass wir an dieser gefallenen Schöpfung mit den ihr eigenen Mitteln und nach den ihr eigenen Gesetzen handeln, und gleichzeitig dort sie aus der Tiefe unserer Gottgebundenheit in ihrer Verlorenheit und Erlösungsnot begreifen.

Diese Fragen, die wir an die tapfere und gedankenreiche Schrift Friso Melzers anknüpfen, möchten nur ein Zeugnis davon sein, dass wir sie als ausserordentlich bedeutsam ansahen und die von ihr ausgehende Diskussion in Gang halten möchten.

J. M.

Voices of Young France

NOUVELLE REVUE FRANÇAISE. CAHIER DE REVENDICATIONS.
(Numéro du décembre, 1932) Paris.

ESPRIT. *Revue Internationale, édition française.* (76 bis rue des
Saints-Pères. Paris.

HIC ET NUNC. *Cahier Périodiques.* (31 rue St. Placide) Paris.

Who said that all France is hopelessly and unrepentently bourgeois ? In the course of the last few weeks alone a sufficient number of young voices have made themselves heard to prove that there is "another" France which prefers social and spiritual adventure to "security" and the Quixotic struggle for a new order of life to the dull acceptance of the established (dis)-order.

The *Cahier de Revendications* of the N.R.F. gives an admirable survey of the many groups of young French authors and social workers who believe in a radical revaluation of all values and in some sort of thorough-going revolution. Their common characteristic is that they have discovered the meaningless and inhuman character of present bourgeois society. They seek new forms for society in order to "live". "The problem has been reduced to its elementary data... The question is how to avoid hunger and war" (Lefebvre). All refuse to tolerate any longer the capitalistic "scandal of civilisation" and all desire to break away from the egotistic and anarchistic spirit which has caused the actual decadence of that system.

When, however, it comes to the discussion of the positive contents of the new order or to the methods by which it may be brought into being, the symphonic harmony ceases. Two important streams appear. There are on the one hand the Marxists, who take care to emphasise that they also are interested in a new "spirit" and a new man (Nizan speaks of the communist ideal as "a new Greece") but who take their start from the economic basis. And there are the "spiritualists" who are convinced that the "Spirit" is the only sword that can cut the Gordian knot of our present crisis. The more subtle divisions disappear in the face of this fundamental divergence. This then will be the great debate of the coming years among those who choose against the bourgeois chaos and for a new order: Is Marxism right in maintaining the precedence (not the primacy!) of the economic factors? Or are those right who represent "the third force" and who believe that at bottom capitalism and communism are children of one and the same evil obsession by material reality? Or again is there truth in the Marxist belief in the possibility of an earthly synthesis (the classless society as the third term of the Hegelian dialectic) or is this synthesis rather the deadly enemy of man, because

instead of emancipating, it imprisons him and makes him unable to enter into the life-giving tension of the real *spiritual* dialectic ?

Esprit, the new magazine of the movement which bears the same name, defends the second of these alternatives. It believes in revolution, or rather in successive revolutions, but it considers that these can only be realised if the spirit is re-discovered as an active agent in human life, if it is freed from its compromising entanglements with the "powers that be", and if the terrible misunderstanding is cleared away, that the spirit is a refuge for cowards and dreamers. Its programme might be paraphrased as the attempt to reveal the dangerous and revolutionary character of the true spiritual life. The first issue carries a thought-provoking study on "Truth and Falsehood in Communism" by Professor Nicolai Berdiaeff and a number of other contributions which indicate that *Esprit* and *The Student World* are not far apart in their general line of attack on problems of modern society.

Hic et Nunc, published by a group of young French Protestants, several of whom are well-known to our readers, goes one step further. It recognises the Spirit as the *Holy* Spirit and witnesses to the need of a concrete act of choice on the part of man. It rejects all artificial antitheses and anticipations and would simply take the "active pessimism" and "tragic realism" of the Gospel seriously.

Hic et Nunc makes no secret of its intimate relationship with the theology of Karl Barth. At the same time it is much more than a French edition of that theology. There are elements in its make-up which have not been prominent in "Barthianism". The directness of its language, and especially of its humour, the lack of any theological professionalism in its approach and especially the concreteness in the application of its faith to the issues of modern life give reason to hope that it may contribute an important note to the "Barthian" movement as a whole. There are altogether too few examples of a real meeting of theology and life in our day. It would seem that here we have a fine example of that much needed confrontation.

The link between the three publications here reviewed is not only in their common rejection of things as they are. There is also the personal link in the person of Denis de Rougemont, who is the editor of the first and third and a contributor to the second. To him we are specially grateful for his article in *Hic et Nunc*, in which he develops his philosophy of Christian activity. This is an admirable statement of that truly Christian position which is neither pragmatic nor quietistic, neither optimistic nor pessimistic, neither evolutionistic nor catastrophic, but which consists simply in doing *here and now* what God gives us to do.

V. 't H.

Notes on Contributors and Articles

The contributors to this issue of *The Student World* are leaders of the Student Christian Movements who have been intimately associated with the life of the Federation in the last few years and who have all taken part in the meeting of the General Committee, held this last summer in Zeist (Holland). Instead of giving a formal report of this gathering, *The Student World* prefers to let these leaders express their convictions about the present situation and responsibility of the Federation on the background of the common experience of Zeist. Hardly any one among them needs further introduction. The officers are represented by the chairman, Francis P. Miller and one of the vice-chairmen, Augustine Ralla Ram (who has just returned to his movement after a strenuous period of visitation in Great Britain with the Indian Christian Mission); the staff by Pierre Maury and by H. L. Henriod (although he has officially left the Federation to become General Secretary of the World's Alliance for International Friendship through the Churches, we cannot resign ourselves to "counting him out"); the Executive Committee by Suzanne de Dietrich.

JAMES GREEN is the Yale student who made the memorable speech on behalf of students to the Disarmament Conference on February 6th. He is now chairman of the Intercollegiate Disarmament Council of the U. S. A.

FRANCIS HOUSE is a member of General Secretariat of the Student Christian Movement of Great Britain and Ireland.

MARTYN ESTALL is a member of the Canadian S. C. M., now studying at Cornell University, who made an adventurous trip round the world at the time of the Mysore meeting of General Committee and who spent last year in Germany.

HUBERT CUNLIFFE-JONES was formerly secretary of the Australian S. C. M. and is now completing his studies at Oxford.

ANSGAR EEG-LOFSON is a student at Upsala University and a leader of the Free Church Student Christian Movement of Sweden.

MITSUAKI KAKEHI is General Secretary of the Y. M. C. A. of Japan. Our readers will remember his penetrating analysis of the Marxist influences playing upon Japanese student life in our number on Christianity and Communism.

The writers of the *book reviews* are : Karl Epting (of International Student Service), P. I. Painter and Joachim Müller (of the World's Committee of Y. M. C. A.s), and the editor.